# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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For the Christian Spiritualist.

## THE PRIMEVAL CREATION.

Our attention was first directed to this remarkable work of the Swedish sage, by an article published in the *Spiritual Telegraph*, June 23, 1855, and as that communication was doubtless designed to call the attention of Spiritualists generally to these singular views, and, perhaps, also to prompt further inquiries in the same direction, we here quote it entire.

The elevated tone and deeply religious spirit pervading the communication, indicate a source correspondingly elevated, while a certain interior fullness and richness of expression, suggest at once, to those who have had experience in such things, that it must have been ultimated through the instrumentality of one in whom the interior or higher degrees of the mind have been opened into the grama of superior wisdom. It is thus introduced and vouched for by the conductors of the journal above referred to:—

"On Friday morning, of last week, a gentleman who is unquestionably one of the best mediums for spiritual communications now known, entered our office and immediately became subject to a powerful Spiritual influx. After being slightly exercised in the way of expanding the lungs, he sat down and dictated from a trance state, the following ingenious, and to us entirely novel thesis, respecting the origin of man and the lower animated kind. It will be read with interest by all, and to many it will be far more acceptable than that hypothesis which places the ancestry of our race in Baboodom."

We have, however, no wish to forestall the opinion of the reader, but, on the contrary, would commend the view here presented to the closest scrutiny. Nothing, indeed, is too strange or novel to be true; and no system of the past is so perfect but it needs, at times, to be rejuvenated by being refilled and modified by other truths. There is surely no better motto for imperfect and short-sighted mortals than that of the wide and deep-seeing Goethe:—

> "Open world and generous living,
> Large still years of honest striving,
> Wide inquiring, much new grounding,
> Never concluding, often rounding;
> *Reverence for what's oldest, truest,*
> *Friendly welcome to the newest,*
> Cheerful heart and purpose pure,
> So our onward way is sure."

And with these words, and in their spirit, let us introduce and study the following communication:

"It is one peculiar property of animated nature, that its forms are varied according to the conditions of earths and atmospheres. In order, therefore, that Floral or Animal forms may be unfolded into the visible representatives of the ideas and affections which they typify, it is important that suitable terrestrial and ethereal conditions should be provided. Before the Human Race, whose external forms are the embodiment of all inferior principles, and whose interior forms are the receptacles of divine ideas and loves, could ever have been created upon this earth, suitable terrestrial as well as atmospheric developments were necessary. It is not true, as has been taught by many of the present day, that man in the beginning upon this earth, proceeded from the womb of the animal creation; because the atomic particles which enter into the constitution of the human external form, were obliged to be demagnetized, or in other words disengaged from their connection with the animal sphere, before the proper vortical motion, or rather Spiritual motion, through which they were formed into the external human body, could have been imparted to them.

"I am profoundly impressed with the truth—at least the apparent truth—that the fœtus of the primeval man was not developed in the womb of the animal; and I am also inclined to believe that the entire animal kingdom in reality had an origin upon this planet by means of the ensemination of the pollen of various vegetable forms, according to a law which I design to specify. Every tree whose seed is in itself in a state of liquescence, receives an influx of the affections of celestial angels. The positive fruit-bearing principle is celestial, the negative terrestrial; by the conjunction of the two, fruit results. A suitably developed human being of the present time, purified from grossness, by partaking of the fruit of any tree, would be enabled to sense the quality of the celestial affections ultimated therein, and to feed upon that which is heavenly, as if he were an ascended Spirit.

"Every tree, every plant bearing seed, from the most minute to the most enlarged and stately vegetable organization, in the beginning of the formation of the animal kingdom, subserved a mediatorial use. The rose brought forth the dove, and the stateliest of all the forest trees nourished in its fruit-bearing receptacles, the soaring eagle. The antelope was gestated in the bosom of a tropical tree, that in its trembling foliage, like an enormous sensitive plant, corresponds to that wild and timid creature.

"You call this theory poetical, perhaps—as if Creation was not a sublime utterance, lyrical in all its parts, and grandly rising to celestial utterances. The little book written by a Seer of the last century, concerning the creation of man, is not, as his so-called followers say, the production of a state inferior to his subsequent illumination.* He was indeed, *more* than impressed—he was *impregnated* mentally with a divine idea; unfolded, however, but partially in the externals of his mind. Nevertheless, it was the highest, clearest, and most harmonic statement which could have been unfolded through his mind. He was then overshadowed by the creative sphere of the universe.

I am asked in what manner this process of universal impregnation of the vegetable kingdom occurred? Permit me briefly to utter my thought in relation to it. There descended from the heavens an innumerable multitude of angels who encompassed the earth, literally enclosing the orb with their harmonious company, and they came bearing gifts, and in fulfilment of one of the sublimest of of all uses. And the archetypal forms of all animal creations were unfolded in the sphere which emanated from their connected radiations, and by degrees the vegetable kingdom, being thus overshadowed from on high, was impregnated and brought forth. In consequence, however, of oscillations and perturbations to which the earth was subject, this conception which then took place did not, in all instances, result in developed animal life; but in many instances in abortive formations, and in others the developments which took place did not in all things represent their archetype. In reality there are no creations from subversive interior spheres, all creations being from the Lord through the heavens. Interposing and vitiating influences, however, operating on and through the impregnated matrices, arrest the embryo in its development, and produce perverted organizations.

"At a subsequent period, Jehovah God projected from the Divine Infinity the thought, the archetypal, primordial, dual form of man, inter-involved, and presented the appearance of one organization, which was masculine. And this form was inter-involved into a terrestrial fœtus, formed within an ovarious fruit of a tree,† and the celestial influxes of the heavens nourished the embryo until parturition.

"The society from whence this utterance is permitted to descend for a divine use, was also permitted to operate upon the mind of the Seer before referred to, for many months, during which time he received, and subsequently unfolded into language many truths of a character identical with that herein uttered."‡

As intimated in the foregoing communication, this work of Swedenborg is not yet *canonical;* that is to say, it is supposed to have been written by the illustrious sage before the period of his conscious illumination—though not published till *two years after.* This latter is a significant fact. It shows that Swedenborg considered it an important and truthful work, and that the influence under which he was then acting did not prevent his giving it to the world. To us it seems it must either be received as a work of Spiritual illumination, or regarded as a kind of half philosophical, half Spiritual romance. He affirms things that could not possibly be known except by revelation. That he himself, in his mere external states, could give no satisfactory account of its production, makes nothing one way or the other. The greatest works, as he himself affirms, are most commonly outwrought by unconscious instruments. So Prophet and Pslamist of old poured forth their living inspirations. So the proudest monuments of art and genius have burst forth from minds burdened with they knew not what.

> "Each wrought in sad sincerity;
> Himself from God he could not free.
> They builded wiser than they knew;
> The conscious stone to beauty grew."

The author of the life of Swedenborg, prefixed to the "Compendium" of his works, thus speaks of the volume we are discussing.

"This work may be regarded as an attempted bridge from philosophy to theology; an arch thrown over from the side of nature, towards the unseen shore of the land of life. As it is a kind of link, so it has some of the ambiguity which attaches to transitional things, and by those who judge of it from either side, may be misunderstood. Those who study matter and spirit in connection, see in its exuberant lines, no want of clear truth, but simply the joy and recreation of one goal attained; the Harvest Home of a scientific cycle, the enthusiasm of a noble intellect, peacefully sinking back into its own Spiritual country; the Pentecost thence of new tongues as of fire, in which every man is addressed as in his own language, not of words but of things. For here has science become art, and is identified with nature in the very middle and thicket of her beauty; here the forgotten love of antiquity begins to be restored; and principle, ratified into truths, takes a body in mythological narrative, the first creation of the kind since the dawn of the scientific ages; here the doctrine of correspondences commences to reassert its sublime prerogative, of bearing to man the teeming spirit of heaven in the cups of nature. All this accounts for the singularity of the work; for its standing in a manner by itself, among the Author's writings. It is an offering of both science and philosophy on the altar of religion. Whatever of admiration one has felt for Swedenborg's former efforts, only increases as we enter the interior of this august natural temple. A new wealth of principles; a radiant, even power, such as peace alone can communicate; a discourse of order, persuasively convincing; an offering and substantial beauty more deep than poetry; a luxuriance of ornament, instinct with the life of the subject; intellect, imagination, fancy, unitedly awake in a lonely vision of primeval times; wisdom too, making all things human; such is an imperfect enumeration of the qualities which enter this ripe fruit of the genius of Swedenborg. Whether in fullness or loftiness, we know of nothing similar to it—of nothing but what is second to it—in mere human literature.

"Three celebrated men in Sweden," observes a native writer, "have distinguished themselves by writing sublimely and beautifully of the *Beautiful;* but of all Swedenborg's works, he esteems the treatise on the "Worship and Love of God" the most beautiful, and the most conspicuous for its "brilliant and harmonious latinity." The same writer says, (and it should be observed that he is not a follower of Swedenborg,) that it is written with so much poetic life and inspiration, that if divided amongst a dozen poets, it would be sufficient to fix every one of them on the heaven of Poesy as stars of the first magnitude."

We have cited the above extracts to show the estimate in which this work is held by enlightened and liberal minds. As a work of human genius, they declare it beyond all praise, without a parallel in the annals of literature. They find in it a rythm and beauty that indicate 'that inspired estate divine called poesy.' Now, if we call to mind the author's principle that man produces nothing good of himself, and that wise remark of S. T. Coleridge, that wherever you find the expression rising naturally into uncommon sublimity or beauty, you will find the internal thought correspondingly elevated and inspired—we shall not be far from the true method of judging of the character and origin of this and other works, from which harmony and beauty speak forth and sing to us like angels choiring in the rosy dawn.

Having thus introduced this *uncanonical* and hitherto almost unknown work of Swedenborg, we proceed to give a brief *resume* of its contents.

"I was walking," says the pious and peaceful Sage of Stockholm, "once alone in a pleasant grove, for the sake of composing my thoughts, and observing that the trees were shedding their foliage, and that the falling leaves were flying in all directions, (for Autumn at that time took its turn in the revolution of the year, and dispersed the decorations of Summer,) from being sad. I became serious, and because I recollected the gratifications which that grove, from the beginning even to this season, had communicated, and so often diffused throughout my whole mind: but on seeing this change of scene, I began to revolve on the vicissitudes of times; and it occurred to me whether all things relating to time do not also pass through similar vicissitudes.

"For the ancient Wise Men, whose minds were in a sort of removal from their bodies, and were thus nearer to heaven, in applying themselves most intently to investigate the interior secrets of nature, discovered clearly in the revolutions of their own times, that ages more distinguished than their own had preceded, and that in the beginning of creation, justice and purity, with their attendant virtues, ruled the sceptre of the kingdoms of the world; wherefore they taught posterity to believe that their deities, descending at that time from their astral abodes upon earth, consociated with mankind in all the friendship of life; so that heaven itself, as it were, descended from on high to these lower regions." Such was the reign of Saturn and the Golden Age. They also conceived of the earth as adorned with the most delightful shrubberies and orchards self-cultivated, making the whole a garden of Paradise. An eternal Spring brooded over the earth, and the gentle zephyrs redolent of all fragrances, and moving in audible harmony, filled and refreshed the minds of the primal inhabitants with their soft blandishments. For, they reasoned, there is nothing but commences its existence from Spring, infancy, and innocence. So mirrored forth in nature they read the history of the world. "Let us also," concludes our author, in his beautiful Introduction, "contemplate the face of the universe, in the mirrors presented by the individual things of which it is composed, and from them let us unfold the stated circumstances of times and of ages. Nevertheless, without the favor and influence of the Supreme Deity, from whom as from the only fountain and highest sun of wisdom, all truths flow down as rays into our understandings—inquiry would be vain; wherefore let us with adoration supplicate His presence and His favor."

We now proceed to give a brief resumé of Swedenborg's conception of the origin of the planetary worlds, of the floral decorations and animated inhabitants of our own, of Paradise, and the dual progenitors of the human race. We can, in the narrow limits allotted us, present but a dim outline of the great chain of thought forged and interlinked and riveted in the author's well-known manner, sustained by supra-mortal aid.

There was a time when the sun, being pregnant, carried in his fruitful bosom the planetary bodies of his own system. Radiating into the glowing atmosphere that imbosomed his surface, the elementary principles, the nuclei of future orbs, they were enclosed in a crust, as in teeming loins, until the period of their fœtal maturity. Then bursting forth, but remaining near his surface, they were still nourished as at the breast and within parental arms. At length, obeying the inherent forces of their own nature, and the attractive influences of the sun, they revolved around him in out-winding gyrals, like children sporting before the loving eyes of their parents. Being at first so near their glowing source, their temperature would be correspondingly elevated—which agrees with the observations of geologists—and revolving with inconceivable rapidity, the seasons would succeed with such celerity that an eternal Spring would brood over the face of the earth; which coincides with the stories of ancient fable, the dreams of poets and the traditions of the most primitive races.

Thus the earth, like a young virgin in the first flower of her age, followed by her one satellite like a faithful attendant ever near, advanced by degrees among her sister stars, which rained their choicest influences upon her uncrowned but radiant head. Quickly, however, the germs of life latent in her bosom, quickened by celestial ardors streaming from every side, unfolded into the simpler species of flora, and veiled her form in their abundant wealth, like a festal queen of May. Nor were these garlands that decked and crowned her, woven without significance. The stars in their courses, and the constellations of the zodiac, the sun flaming forth like a bridegroom from his chamber, were inwrought and represented in this floral robe.—Thus the new earth, like a maiden whose feet unconsciously move to the music of her own thoughts, wreathed in smiles of innocence, and thrilling with new-found joy, sportive and full of life, hastened upon her appointed way.

Soon, however, the simpler floral forms gave place to the statelier products of the vegetable kingdom, and the cereal grains and fruit-bearing trees brought forth abundantly, after their kind. But the earth contained in her teeming bosom the germs of a still higher life, and the floral receptacles became impregnated with ther germinal forms of animal life. And, like those insects which pass through many changes in their short existence, each ruder type contained within itself the germ of a nobler offspring; even as the winged butterfly springs forth from the unsightly worm. At length the stateliest and most perfect form of the ærial and faunal inhabitants filled the groves and fields of Paradise.

But man as yet was not—and Paradise without him was like heaven without the Lord. All things seemed to wait for him. The flowers exhaled not their most precious odors, treasured deep in cups of sweetness; the birds poured not forth the full tide of their richest, purest melody; the faunal races, sporting in grove and glen, or roaming o'er the mountains, felt an unknown want, like a love that has not found its object. Thus, from the bosom of Nature herself ascended an inarticulate but united voice, invoking from the heavens and the eternal Father the crown and glory of the new creation.

> As waits a snowy dove, its sweet love-thirst confessing—
> As waits the spotted fawn the maiden's hand caressing,
> So Earth of Heaven besought her last and crowning blessing.

> The mild and mellow Winds, untaught as yet to borrow
> From human hearts their sigh and moaning sounds of sorrow
> Were hushed and breathing low, expectant of the morrow.

HESPERUS.

[To be continued.]

* "The Seer of the last century," here referred to, is Emanuel Swedenborg; the book (which we have never seen) is, we believe, entitled "*The Worship and Love of God.*" It is now out of print, but we are informed that a new translation of it has been for some time in progress, by J. J. G. Wilkinson, of London, and will probably soon be published.

† The medium here described the form of the fruit in which this operation took place, as it appeared to his interior vision. It was a large egg-shaped appendage of a branch or twig of the tree, somewhat of the nature of a pod, and its development was preceded by a large crimson and gold-colored flower.

‡ At the close of this dictation the medium saw a red seal let down before him, suspended from a red ribbon. On the seal were stamped the letters "E. S.," and a voice said, "This is a seal of attestation,

* *The Worship and Love of God. Part First:* treating of the Birth of the Earth, of Paradise and of Living Creatures; also of the Nativity, the Infancy, and the Love of the First-Begotten—or Adam. *Part Second:* treating of the Marriage of the First-Begotten, or Adam, and a Connection with it of the Soul; the Intellectual Mind; the State of Integrity, and the Image of God. By EMANUEL SWEDENBORG. *London;* 1828, *Octavo; pp,* 210. [Out of print and very rare.]

## SOCIETY AND THE CHURCH OF ENGLAND.

The London "*special correspondent*" of the New York Daily Tribune (supposed to be Henry James) under the date of Nov. 29, writes of the present and philosophises on the future of the Church and Society after the following manner. The plain sense of the communication may be summed up in few words, since Mr. James *more* than intimates that the machinery of church and state have been and are to be useful only *so long* as they are *educational* to the race, as the one concedes the *possibility*, and points out the way in which its members are to love the Lord, with all the "soul, *might, mind,* and *strength,*" while the other *enforces* its *moral* and *social* obligations, where and when the soul fails of loving its "*neighbor as itself.*"

Few will doubt, who study the "philosophy of history," or give heed to the wisdom of providence, that such has been the order of Spiritual and social progress, but many, very many, will doubt the *possibility* of *dispensing* with social or church government, however marked its limitations or defective its measures, when judged by the celestial harmonies of the divinely illuminated soul. When however *government* of any kind becomes a hindrance and an obstruction to the soul's growth, it must give place to, and harmonize with its progress as only thus can it become expressive of the new and unfolding characteristics of the age. In this connection, the following may prove suggestive, if attentively read.—*Ed. Ch. Spt.*

"The great fact which strikes you here, as well as on our side of the water, is the complete emancipation which men are undergoing from the bondage of *Authority.* The evidences of the fact which meet you on every hand are not near so handsome, on the whole, as those you encounter with us, but they are to be found equally diffused in every sphere of life, as I might proceed to prove in great detail if I had the space. Nowhere more than in England do the bonds of authority which used to bind man—the old bonds of Church and State—seem to have fallen into popular disbelief and disregard; and it strikes me as desirable to consider what shall take the place of these bonds, or to what source we shall hereafter look for our social conservation.

The Church viewed merely as an *ecclesiastical* institution, and the State viewed merely as a *political* institution, evidently confess themselves impotent to guide human development. In Protestantism, the Church fully disowns its authority any longer to guide human thought; in Democracy, the State disowns its authority any longer to guide human action. Protestantism, at bottom, is nothing more nor less than a proclamation of individual freedom in the Spiritual sphere; Democracy is the proclamation of the same freedom in the material sphere. The former absolves man from all allegiance short of God in religious things; the latter absolves him from all allegiance short of Humanity in secular things. The Church accordingly, as an authoritative divine *institution*, with power to bind the popular thought, disappears from Protestant countries, becoming Spiritually diffused among the whole body of Christians; and the State, as an authoritative divine *institution*, with power to bind the popular will, disappears from Democratic countries, being equally diffused among the whole body of citizens. That it is the pretension of Protestantism to bring mankind into direct contact with God—the Church, which formerly mediated between the two, being now by joint consent dropped out; and it is the pretension of Democracy to have brought man into direct contact with Humanity—the State, which once mediated between man and man, being henceforth by joint consent also dropped out.

Obviously, then, we are at a crisis in human affairs. Mankind is manifestly entering upon the period of its majority; and the law of its action must be sought no longer in the precepts of tutors and governors, but in its own ripened intelligence. The old paternal mansion, with its wholesome austerities, is fairly left behind, and the strapping youth, with pack on shoulders, is cast upon the world to seek his own fortune. Church and State, which have hitherto been his father and mother, which have been the soul and body of his past culture and discipline, can do nothing more for him. They have exhausted their skill in bringing him up to this critical age, and they consequently open wide their doors, bidding him speed hereafter upon his Spiritual and material mission according to the blessing of Heaven upon his own manful courage and ability.

Now, this demeanor on the part of Church and State would be totally unintelligible and without excuse, save upon the understanding that science *is now fully adequate to carry out and complete the career they have inaugurated.* The pretension of Protestantism to ally us directly with God, so passing by the mediation of the Church, is wholly fallacious, unless Spiritual laws or the laws which regulate the intercourse of the soul with God, are capable of a scientific statement and apprehension; and the pretension of Democracy to ally us directly with humanity, or our fellow-man, so passing by the intervention of the State, would also be wholly fallacious, unless social laws, or the laws which regulate human fellowship, were so similarly capable of a scientific form and body. It is absurd for Protestantism to pronounce itself an advance upon Romanism if it give its followers nothing in exchange for the goods they have relinquished.—The Church separated us from God only by the breadth of its own sacraments and priesthood; that is to say, it allowed us the freest access by their mediation. Protestantism, in as I conceive very properly rejecting this boon, and in promising us direct or immediate access to God, did not mean to delude us. It does not say, when it finds us looking back to the *arva beata* of our Spiritual infancy, or to the sacramental grace and sacerdotal absolution we have left behind, that it has nothing to give in lieu of these specious blessings; on the contrary, it insures us the direct illumination and immediate comfort of the Holy Spirit. And of course this direct illumination and comfort, in disavowing every ecclesiastical conduit or channel, claims a normal and regulated descent to man, or obeys certain *laws* of communication; which *laws*, like all others, legitimately commend themselves to scientific cognizance.

"In like manner precisely it is absurd for democracy to pronounce itself an advance upon monarchy or aristocracy, if it give the citizen nothing in exchange for the order and protection he has relinquished. Monarchy and aristocracy allowed us a *quasi* and conventional fellowship with our kind, or separated us from our fellows only by the breadth of their own necessities—the breadth of what they call the State. Democracy, in as I conceive very justly rejecting this boon, and promising us the direct and unlimited fellowship of our kind, does not mean to deceive us. It does not say when it finds us reverting to the days that are past—the days of kingship and coercion, of social order enforced by the bayonet, and civic honesty guaranteed by the prison—that it has nothing better to give us than these shabby blessings. It assures us on the contrary a full fellowship with our kind, or an *unforced* social order among men, and an honesty and good faith which shall permit prisons and bayonets to crumble into the disregarded dust. And this perfect fellowship of man with man, since it disclaims any definite political channel, must be contingent for its manifestation upon certain *laws*, which are a legitimate quest of the human understanding, and fall within the scope of its science. Thus the Church and the State, under their present Protestant and democratic administration, perfectly concur in putting human destiny upon a scientific footing, or committing our Spiritual and secular interests to the sole *regime* of intelligence. Intelligence is henceforth the crowned king of men, as the goodness which sanctifies it is their sole annointed priest.

"Our leading Protestants and democrats are no doubt wholly unconscious of the strictly humanitary bearings of our present ecclesiastical and political rule. They fancy, good easy men, that Protestantism and democracy are permanent or final evolutions of the religious and social sentiment, and are seriously incommoded by the suggestion of their rigidly solvent and transitional efficacy. They are unwilling to regard these things as mere *menstrua* through which the Church and the State undergo a refining process, or pass on to a glorified form of existence; on the contrary they would gladly circumscribe the redeeming love to the arena of their indefinite and wide-weltering dimensions. Neither Protestantism nor democracy as yet suspects that it is only a providential half-way house roadside inn, to bait the weary pilgrim on his journey from the old and worn out East to the new and blossoming West. And we consequently see many a traveler seduced by its foaming tankards and its cozy fireside, and its neat-handed Phillis, into regarding the inn as the true goal of his pilgrimage, and sinking into an abject loiterer and craven. But these, after all, are the sottish sort chiefly, and will not be missed when the muster-roll of the mighty host is called in the gray of the inevitable morning.

"The fundamental truth of Protestantism is the right of private judgment in Spiritual things, as that of democracy is the right of private judgment in civil things. In whose behalf are these rights asserted? Protestantism does not claim Spiritual freedom for one person more than another; democracy does not claim civil freedom for one person more than another. They both alike espouse the claim of universal man. Protestantism pronounces *every man* Spiritually free, and democracy pronounces every man civilly free, *by right of his birth as man.* Freedom is his birth right as man, not as Catholic or Lutheran, not as Greek or Arabian, not as English or American. Hence it is clear that the Church, according to the Protestant interpretation of it, and the State, according to the democratic interpretation of it, have a world-wide scope, or identify themselves with the interests of universal man, and consequently cannot be perfectly realized *until some doctrine be developed adequate to cover on the one hand the entire field of man's relation to God, and on the other the entire field of his relations to his fellow-man.* Both Protestantism and democracy assert a universal truth: the one, that man is related to God simply as man, or Spiritually and no longer ecclesiastically; the other, that he is related to his fellow-man simply as man, or socially and no longer politically, or humanly and no longer nationally. Protestantism is the providential vastation of the state considered as an *ecclesiasticism.* Democracy is the providential vastation of the church considered as a *police.* Luther was only a consummate, John the Baptist, proclaiming God's ripened judgment upon the church, and baptizing the nations henceforth with Spirit instead of water. And Napoleon was only a grander Vespasian overturning his subject state in the interests of universal humanity.

"The foregoing analysis will not be disputed, I apprehend, by any one who has been wont to acknowledge the leading features of human progress. To all such it will be evident that we are being providentially forced, as it were, into an enlarged conception of Church and State, and that we shall have no intellectual rest, no repose, indeed, either for heart or mind, until we acquiesce in this necessity. As Protestants and democrats we are logically bound to stand by our colors, and manfully follow them whithersoever they may lead us.—Church and State are in truth nothing more nor less than two most motherly eggs, whose use has been temporarily to house the human understanding, or to keep it living and fluid until such time as providence shall be ready to quicken it in new and immortal forms. The true form of the understanding, and that which it is always aspiring to realize, is a universal one, is the form of the universe. The material universe is only an image of the soul, and the various sciences as they are born are only so many successive hints of the fact, only so many cumulative proofs of the perfect adjustment which shall be found eventually to characterize the two. What we call science is indeed nothing else than the gradual or protracted development of the human understanding, so that when all the sciences finally converge and culminate in the grand zodiacal science of human society or fellowship, analogy or correspondence will be seen to furnish the pliant key of all knowledge, since man himself will then be seen to be the true and infallible measure of the universe. H. J.

From the Practical Christian.

## WHAT IS SECTARIANISM?

All the different denominations of the nominal Christian church are sects, from the Roman Catholics downward to the latest-born Protestant seceders. This, however, does not condemn them necessarily. It is an honor to any class of religionists to separate from those whom they conscientiously believe to be in capital errors of faith or practice, and themselves to set up something purer. But when the upbuilding, maintenance or preservation of any sect, church or community, is placed above absolute righteousness of the heart and life, in other words, above essential divine principles, *that* is sectarianism. To condemn or disparage absolute righteousness because it happens to be wrought outside of one's own sect, is sectarianism. To justify, excuse, or cover up real wickedness, because committed within the pale of one's own sect, is sectarianism. To oppose or discountenance any Reform, because one's own sect will be disturbed by uprooting established wrongs, is sectarianism. Holding one's sect, church, or party, in any such devotion as leads to the sacrifice of truth, justice, mercy, or any other essential divine principle, is sectarianism. A. B.

# Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JAN. 5, 1856.


## SPIRITUAL LIBRARIES FOR THE PUBLIC.

A communication and letter have been sent us on the above subject, by a person who writes as if he had the cause of truth, Spiritual progress and mental illumination at heart. His thoughts, therefore, are worthy of an attentive and thoughtful reading, as they may suggest method and give direction to enterprizes—worthy alike of the best instincts of the age, and the cause for which they may be employed. We are happy, however, in being able to say to our friend "D. B.," that the *idea* of a Spiritual Library for the public is not *new* with the members of the Society for the Diffusion of Spiritual Knowledge," for it has long since been talked over by them in their meetings, and has been postponed for lack of *means*, rather than from lack of knowledge as to its *need*, or because of ignorance as to the benefits likely to spring from such an auxillary. Indeed, many such instruments and agents have been thought of, or suggested by others, all of which, however, for the present, have been considered *impractical*, since in the infancy of our *means* we are forced to use infant *measures* for the prosecution of the work and the spread of the cause. As a promise, however, of what the Society intend to do, its rooms are FREE to all, to be used at discretion for Spiritual and mental improvement. Here at all hours of the day can be had books and papers, which may be read as long as the person chooses, and returned before leavlng the office, to be again borrowed, should he or she again visit the rooms and need the work. And it is no uncommon thing to see persons thus spending portions of their time in the office of the Society. Still, the *need* of an exchange and circulating library remains—for like all marked and individualized instrumentalities nothing can fill its place.

We are therefore obliged to our friend for thus refreshing our memories, and calling the attention of the public to the subject at the commencement of the New Year, as it may have the happy effect of stimulating attention in the right direction, and making many acquainted with a very simple but powerful method of doing good. Many indeed have already commenced to collect the standard works on Spiritualism, which they loan out or send out as missionaries on their errand of usefulness. Not a few in our villages and towns take this method of throwing their "bread upon the waters," in hopes it may return to them after many days. And their rewards are as sure as the benefits that spring from the efforts. These, for the most part, are individual and isolated enterprises, and therefore come very far short of the combined, harmonious and practical method suggested in the following. Let us hope, however, that as we grow in numbers, that *means* and *wisdom* will be given us to do, not only what is *needful* but what is BEST for progress and the race. May God bless every effort in that direction.—*Ed. Ch. Spt.*

"*To the Society for the Diffusion of Spiritual Knowledge,*

"GENTLEMEN: I take the liberty of calling your attention to an idea, which, from time to time, has been suggested to my mind, and may be worthy of your consideration, as its practical development would aid human culture and facilitate progress. The time has come when the public mind seems alive to the facts of Spirit intercourse, and therefore in a measure are prepared to investigate the sublime philosophy of Spirit Communion—a philosophy which is destined to produce such revolutions in thought and feeling as the human family have never known. Although in the brief period of seven years over three millions of minds in the United States have, by many millions of facts, been convinced of the *reality* of Spirit intercourse—the knowledge of the subject is still in its infancy, and we still have the rudiments of the sublime science to learn.

"We have conferences and circles, public and private, a continually-increasing literature, periodical and standard—lectures well attended, and many *mediums* busily employed in furnishing truth to anxious inquirers.

"We now want an Exchange Library and Public Reading Room, furnished with all the literature produced by Spiritualism, and accessible to all inquirers after truth, male and female.

'It may be asked, what is an Exchange Library? I answer, I want all I can command of the works being brought out on the momentous subject, but like thousands more the whole is beyond my reach. An Exchange Library, therefore, would enable me to get a book, and having read it, return it within a given time, and get another, paying ten cents for the use of the first, should I not wish to keep it.

"Thus a book *ten* times out would clear itself. The advantages of this scheme it is hoped will be obvious, when it is recollected how many find it inconvenient to store many books in boarding houses and hotels, where they must make their homes. Many too who have means and opportunities do not care to buy works on Spiritualism, but would like to read them.

"An Exchange Library and Public Reading Room started in New York would likely be followed by similar institutions throughout the Union. And then, by certain arrangements, a person purchasing in one place might exchange in another, thus having the benefit of reading while traveling. It is presumed that a fund would accumulate sufficient to support such an establishment handsomely; and it is believed that such a scheme would very much increase the facilities and means of spreading the knowledge of the Spiritual philosophy. Here permit me to add my conviction that all believers in Spirit-intercourse have some work to do in handing the blessings round. We must not supinely indulge, merely to gratify idle curiosity in getting communications from the departed, but use what means is presented to us, as in the line of duty to bring about a practical reform, beginning individually at home.

Modern Spiritualism is but the dawning of a brighter day for the race—a day when "Paradise *Regained*" *shall* be realized—when "the Spirit shall be poured out on all flesh;" when "the fullness of time shall come;" when "nation shall not lift up sword against nation—neither shall they learn the art of war any more."

It is long since the "vail of the temple was rent," and a new and more perfect way opened for mankind—"a better hope," as Paul says, which made that perfect which the law could not.

The truth needs but to be *known* but to be believed by all. The real manifestations require our co-operation, and the gorgeous fabric of Spiritualism, woven by Spirit hands, will overspread the earth, as the waters "cover the channel of the great deep." Let me not be understood to separate Christianity from Spiritualism, for with me they are synonymous terms. But *Spiritualism* and *Sectarianism* cannot breathe in the same atmosphere. By and bye the *ism* and the *ist* will be solved in the crucible of truth, and the radiance of the Sun of Righteousness will dispel the clouds of darkness, *which* so long have enveloped the moral and the spiritual. Then again will be practically chaunted that Anthem announcing the birth of our first great Medium and Teacher—"Glory to God in the highest on earth, peace and good will to the children of men." D. B.

## THE MEMBERS OF THE PRESS INVITED TO INVESTIGATE THE MANIFESTATIONS AT THE DAVENPORT CIRCLE.

Various circumstances, both before and since the arrival of the Davenport family among us, has urged the necessity of making the members of the press better acquainted with the mode and character of the manifestations in general, and those at the Davenport Rooms in particular. Accordingly, during last week an invitation was sent to the members of the Press, secular and theological, requesting the presence of one or more persons from each office, at the Davenport Rooms, 195 Bowery, who should be authorized to report for the paper thus represented. This had the effect to bring together some eighteen or twenty persons on Sunday afternoon, Dec. 30, who, after instituting every test method, consistent with the acknowledged laws of Spirit *manifestation*, witnessed phenomena that was both astonishing and startling.

We withhold our own *report* of the manifestations and the circle, until we have *seen*, *heard* and *felt* more of these singular exhibitions and developments—for it is difficult, if not impossible for any one to compare, much less digest so many wonders and *marvels* in one *seance*, as was on this occasion made palpable and positive to sense.

In the meantime we submit the following, which was drawn up by T. D. Curtis, as expressive of what was *seen*, *heard* and *felt* in the circle, without expressing any opinion as to the character of the agent or the nature of the power thus manifesting.

This plain, unvarnished conception of the nature of the testimony to be borne was drawn up as there were those present who did not wish to be committed to Spiritualism, because they were called on to bear witness to certain phenomenal wonders.

This mild statement, and mental precaution, did not get, however, for the *bare facts*, a very full acknowledgment, as some of the party—Spiritualists and non-Spiritualists—evinced not only great reluctance to making any acknowledgments whatever, but actually skulked off without putting or authorizing their names to be put to the *statement* of *fact*, which they knew was intended as a simple act of *justice* to Mr. Davenport and his sons.

It is humiliating in the lowest degree to know that such conduct receives the tacit consent if not the *direct* approval of thinking and business men, for it not only degrades the man, but ultimately makes him a *moral coward*, *indirectly* recognizing and paying deference to an ignorant and bigoted public opinion, the usurpations and tyrannies of which, have long since become "a by-word and a hissing." In contemplating such *immoral* aspects of the age and society, we need *all* the charitable impulses nature gave us, as well as the influence of the *example* of Jesus, in his patient and labor-loving efforts in behalf of an ignorant and selfish people to restrain us from feeling and expressing *unqualified* contempt for such manifestations of character.

As it is, we will simply say *God save humanity*, when it gets so *low* as to look to such men for sympathy and common justice, for in our present state of feeling we cannot conceive of any thing short of a *special* providence saving it from total ruin, when the race arrives at that point.

The following is the REPORT:—

We, the undersigned, members of the press, were present at a private sitting of the Davenport boys, held on Sunday afternoon, the 30th of December, 1855, under the following circumstances:

None but persons connected with the press were admitted. In a *light* circle, when all were seated close to the table, and all had hold of hands, musical instruments were moved about and thrummed under it; bells were rung, instruments were poked up from under the end of the table, in sight of all; nearly all were touched by the instruments, and several had instruments placed in their hands. This was done while the hands of the boys were held by those sitting next to them, and they were not detected in any kind of deception, or in themselves producing the manifestations.

In a *dark* circle, all were seated around the room, having hold of hands. Two at a time were then seated at the table to hold the boys' hands and place their feet in contact with the boys' feet. The lights were then extinguished, when the instruments were sounded; the two sitting at the table were touched with them; some of the instruments thrown on the floor; a voice was heard through the trumpet, &c. After all had thus (two at a time) had a sitting at the table, the boys were carefully tied to their chairs and the table, and their hands securely fastened with handkerchiefs. The same manifestations were had, with greater force, and instruments appeared to raise from the table and circle round it through the air—some power snapping the strings. "A man is up," was rapped out by means of the alphabet. The man owned up. A voice through the trumpet said, "I rapped him." This was acknowledged also. Afterward, by request, the handkerchiefs were taken off the boys' hands and returned, knotted, to their owners. Then the cords with which the boys were tied, were heard drawn through the chairs with great rapidity, and were tossed out to the side of the room—the boys declaring themselves free. A guitar was unstrung, and the strings and keys scattered round the room. A light was repeatedly struck to substantiate the statements made by the unseen power, and to satisfy our own imaginings. In no instance did we discover deception, or that the boys, in the ordinary sense, were the agents of the manifestations. Mr. Davenport and Mr. Coles, the gentlemen in charge of the room, were all the while made secure between two of our own numbers.

Other things of a similar nature occurred, but the foregoing is a brief general summary of what happened.

T. D. CURTIS, H. SCHLARBAUM,
J. H. W. TOONEY, J. POOLE.

The undersigned were present only at the dark circle.

THOMAS EDGERLEY, R. C. MCINTIRE,
T. A. EDGERLEY.

Other names will probably be added before this report is published in the secular papers.

## SPIRITUALISM DISPOSED OF.

Some person no doubt intending a kindness, has sent us a copy of the Cleveland *Daily Herald*, containing a long article on Spiritualism, which attributes the *parentage* of Spirit-intercourse to the popular notions "in a state of *conscious* existence between death and the resurrection," concluding as a matter of course, that Spiritualism was a humbug, where it was not a delusion. This piece of *modest* wisdom comes from a person so fully in the sphere of *love* and *equity*, that he is forced to sign himself "PHILOVERITAS."

We should have passed the article by, however, notwithstanding the complacent logic and "loving kindness" of "Philoveritas," were it not for the crumb of *novelty* we find in the following. Speaking of intercourse and communion between the "living and the departed," he says;

"It is high time that more rational, more truthful, and therefore more healthy sentiments on the subject should prevail. If correct ideas on this head were inculcated by the teachers of moral and religious systems, neither would children of any age be liable to be terrified by the fear of ghosts and spooks, good and commodious dwellings be abandoned by their scared inmates (as in Cleveland three or four years ago,) from the same cause, nor would we be so often called upon to read of the fatal consequences that not unfrequently attend weak believers in Spiritualism."

We call these views *novel*, because they are new under the sun, but because a mind professedly religious, can be so insensible to the voice of nature and the intuitions of humanity, as to urge *Materialism* as the *only* corrective for crude conceptions and angular beliefs on the subject of Spirit intercourse.

Had this language been *used* by some Atheists or Nothingarians, the belief would be consistent and the logic in character, for the language and logic has been used times and again by the disciples of these schools. It is worthy of remembrance and consideration, that most theological systems at some point or other, shake hands with Materialism and Nothingarianism, and will if the *premises* are constantly and persistently urged, force the advocate into atheism or dogmatism.

We have little sympathy, therefore, for the conclusions of "Philoveritas," and less respect for his logic, although he like many others of the Advent Annihilationist school may be well intentioned and reformatory in his sympathies.

It is worthy of remark also, that we have now as in the days of Christ, those who *theologically deny* man's immortality, as it may suggest other parallels between the eighteenth and the first century. Surely, Spiritualism is a *necessity* as well as an experience.

## A NEW SECT, WITH OLD HABITS.

Within the past week the majority of the reading public have been surprised and horrified by the published details of a murder in New Haven, which seems to have been planned and executed for theological reasons.

It seems, from the confessions made by the parties, that a certain widow Wakeman "died" some years since, (probably came out of a *trance*) and came back to this sphere as a special "messenger" for the redemption of the world. The widow succeeded in convincing some eight or nine persons of her mission—one of whom seems to be in some sort a kind of Judas, who was possessed of an "evil Spirit." This individual's name was Hunt, who, dying, bequeathed his *evil* genius to Justus Matthews, making him the "man of sin"—for which offence he was murdered by the widow's brother—Elder Sly. The ostensible reason for this crime was the belief that Matthews in some way exercised the power of the "evil eye" over the Widow, which made most of the believers apprehensive that Matthews would kill the Widow, if he, Matthews, did not submit to have this evil genius driven out of him. This seems to have been the condition of the parties up to the time of the murder; when all the members of this new sect, meeting for religious purposes, Matthews submitted himself to the others, expressing a "willingness to die" rather than not have the evil Spirit go out. Sly, who seems to be the leader, was convinced that nothing but the death of Matthews would answer; and, while the other members were at prayer, (Matthews being in another room, *blindfold* and *tied*,) proceeded to murder him. The sacredness of the widow may be imagined when the members testify that if the widow should *die*, "the judgment would come" and all earthly things end. Thus we have old facts with new faces—and a new sect with old habits; for accusation, condemnation, and murder are as old as history and tradition.

Still, old as the facts are, there is much in them that invites comment and suggests inquiry; but we will not anticipate, as most of these questions and answers will doubtless be given at the time of the trial. The case cannot be other than interesting in a legal point of view; as the *limitations* of theological and religious tolerance must come up for discussion and decision.

In the meantime, the following reflections from the N. Y. *Tribune*, may suggest the practical bearings of the question to other issues, possible or probable, in theological life.

The writer says: "A bloody tragedy of this sort, enacted under the very eaves, as it were, of Yale College, in the intelligent, enlightened and pious city of New Haven, must strike every one who hears of it with a sudden and creeping horror. Yet, the sort of delusion out of which it grew is by no means rare or uncommon. In what did that delusion differ, we should like to ask, from that which has made so many ecclesiastics believe not only that they had power, both in earth and heaven, to bind and to loose, but also that it was their right to deliver over the enemies of the church to the secular arm to be put to death? In what does this delusion differ except in its bloody catastrophe—nor does even that difference always exist—from that which makes up the staple of the innumerable miraculous legends of the middle ages? We have chosen this example, not because the middle ages by any means had a monopoly of these delusions, but because it is more agreeable to contemplate the faults of other people than our own.

But to take a more modern instance; if Elder Sly killed Justus Matthews because he was possessed by an evil spirit, is not Judge Edmonds, too openly accused by Bishop Hopkins of acting by the instigation of the devil? This accusation will, of course, not lead to results so lamentable as that of the New Haven case; rather, however, on account of the superior refinement and more elevated sentiments of the parties concerned, than from any essential difference, in the question at issue, or in the intelligence exhibited in their respective judgments upon it."

## EVIDENCES FOR MODERN SPIRIT INTERCOURSE.

Mr. T. G. Young, Editor of the Saratoga *Republican*, in compliance with the request of a subscriber, has put on record, in a late number of his paper, the facts and evidences which authorize his belief in Spirit intercourse. As we occasionally copy from that paper, the reader may have more interest in the articles when he knows what manner of man it is that writes them, and what are his "*reasons*" for the hope that is in him.

The following is an outline statement of the manifestations *he* has "witnessed at various circles."

"We have seen a piano, with its front placed against a solid wall, play more than a score of tunes in the order as called for, in the most finished and artistic manner, the key notes and pedal being used, when those present sat upon the opposite side of the room from the instrument, and while, moreover, not a mortal in the room could execute the first tune upon a piano. We have seen two tamborines, a guitar and dinner bell, carried round the room over our heads during the playing of the piano, all of which were beating or playing in perfect time with the former instrument. While this was taking place, a table, cane, and other articles were removed into, or near, the centre of the room, from where we had assisted in placing them, and they too beat time with the musical instruments. We have been spoken to through a tin trumpet, which, at our request, was placed at our feet, while every mortal in the room remained seated. We have had a communication (now in our possession,) written to us, upon a piece of blank paper, which we examined and placed upon the table, while the table was some four feet from us, we being the nearest person to the table, no others being within six feet of it *at the time* the communication was being written. These, with many other similar phenomena, we witnessed at Mr. Brooks' house, Buffalo.

"At other places we have witnessed the following facts:

"We have seen persons, who, in their normal state, were not capable of composing more than an ordinary piece of composition, write the most beautiful poetry, and highly-finished and philosophical dissertations, all of which they did mechanically, their hand being made involuntarily to write, while their brain was as inactive as the human mind can be, or they were holding an animated conversation upon some every-day topic with those present. We have seen a table, in broad daylight, and that too in the house of a friend, whose name should we give it, would be proof positive to all our readers against anything like trickery or collusion, move as requested by ourselves, towards all the points of the compass alternately, and this too when no mortal was near it. We have, when sitting in the parlor of one of the most eminent gentlemen in this State, had his daughter describe to us the presence, in spirit form, of a deceased connection of ours, whom she saw present, so correctly that none could mistake, and this too when the young lady had never seen that person in the flesh. These, and scores of other similar phenomena we have been witness to, and could occupy our whole paper in giving like instances which have come under our own observation."

To the modern *sophist* who patronizes Electricity, Od Force and Mesmerism, that he may the better depreciate *Spiritism*, and ignore the manifestations, he says:

"Electricity, an imponderous and subtle force, not only moves tables, plays upon pianos, and other musical instruments, but possesses intelligence, and moves ponderous bodies in every direction requested, plays tunes as called for upon various musical instruments, writes out—through unread and unlettered mediums—the most elegant compositions, both in prose and verse; inculcates the highest code of morals and deepest philosophy ever given to man since the time of Christ; and, moreover, carries messages (*not* over the electric wire,) through the air, and intelligently delivers them as requested! All these, with hundreds of other feats that might be mentioned, are performed by electricity! Is not the supposition too ridiculous to be entertained for a moment?"

To the pompous ecclesiastic and dignified theologian who are ever *boasting* of their antecedents, he says:

"In olden times, a Spirit, or "Angel" spoke to Balaam through an ass, (and we are willing to concede that we witness frequently a like phenomena in these days!) In olden times, a sprig, a rod, &c. were used as the instruments through which God, by Spirits, communicated to man; and is an ass, the sprig of a tree, or a rod, any more "dignified" articles of communication than a table? If so, we have yet to learn the fact.

These demonstrations as noticed above, are simply physical manifestations, the A. B. and C's of Spiritualism, which have to be given to convince mankind, who are more easily won by the visible and tangible, than by the mental and philosophical evidence of Spirit communication. It is only by being convinced by the first, that the human mind can grasp and lay hold of the latter.

## MISS BEBEE.

We were unfortunate in not being able to command the time necessary to hear this young lady when she lectured at the Stuyvesant Institute.

We say unfortunate, for we consider ourselves so, whenever we *fail* of hearing *good words* and *true*, such as report says compose her lectures. However, as omittance is *not* quittance, we shall hope for her return to the city at a convenient season; that she may deliver two or more lectures, as we are of the opinion, there are many, who would be pleased to hear her again.

We have been informed by a friend who knows the lady and her mental characteristics, that her lectures are Spiritual productions as well as intellectual communications, and are fit in finish and Spirit to be read before any Lyceum audience in the country.

She is now prepared to receive invitations from her friends, as henceforth her labors will be for the cause of Spiritualism and Mental Illumination.

For the present, all letters addressed to her, should be sent to the care of Partridge and Brittan, No 342 Broadway New York.

## MISS EMMA F. JAY.

Two weeks since this young lady arrived in this city after a somewhat tedious and protracted voyage across the Atlantic. She appears to be in good health and cheerful spirits, and thinks her visit to Europe will be productive mentally and physically of much good.

On last Wednesday evening she lectured at the Stuyvesant Institute to a fair audience on the subject of "REPROOF." Her style of delivery seems to be more quiet, while her arguments were more elaborate and explanatory than when last we heard her.

She is now ready to receive invitations from Spiritualists and others in this vicinity and elsewhere, who may desire her services as a lecturer. Letters for her may be addressed to Partridge and Brittan.

## GONE TO THE SPIRIT WORLD.

William Ford, youngest son of Rev. Thomas C. and Margaret E. Benning, died Sunday morning, Dec. 30, aged 3 years, 6 months and 13 days.

We understood this affectionate and much-loved child had been unwell for some weeks, but was expected to recover. The affliction for the time will therefore seem severe to all who lived within the sphere of the child's spiritual and affectionate nature. Fortunately, however, neither father nor mother mourn as those without hope, for they know of a *surety* that if this earthly house of our tabernacle were dissolved, we have a building of God—a house *not made with hands eternal in the heavens.*"

This they know, for they have abiding faith and living consciousness that their child is well provided for "in another and better world," he having communicated consoling and blissful tidings to his mother since his birth in the Spirit home. Services were held at Mr. Benning's house in Twenty-first street on Monday afternoon, Mr. J. H. W. Toohey officiating. The remains of the child will be taken South in a few days, and placed in the family burying-vault.

## JONATHAN KOONS AND DAUGHTER COMING TO NEW YORK.

Although there has been an earnest desire to have this Brother and his family among us, circumstances did not seem to warrant the enterprize. Within a few weeks, however, friendly aid has been given, of which Brother Koons, in a letter says, "I hope it will enable me to make a visit to New York this winter with my daughter."

This statement, although somewhat contingent, will be good news to many, as the presence of this family among us will enable those who may wish to compare the manifestations developed in the Davenport and other circles with those of "Koons Rooms," to do so. The reason assigned for his daughter's coming instead of his son, is set forth in the following extract from his letter: He says, "I have just returned from a visit to Cincinnati and Columbus with my son. We found the cause in a prosperous condition. During our visit of near four weeks, we held circles in every place we made *halt*, and had satisfactory manifestations on every occasion. Since then I have located my son near Delaware Station, north of Columbus, for the purpose of assisting a Mr. Van Sickle in the execution of a panorama which is in progress at the counsel and direction of the Spirits, relating to the laws of matter. My daughter is developed for the same or similar demonstrations to those had in the presence of my son, and the arrangements of the Spirits appear to be, for her to fill his place for a season." Yours, as ever,

JONATHAN KOONS.

## DR. J. B. "DODS A SPIRITUALIST."

The world in general and Doctor Sangrado (of blood letting memory,) in particular have long since said, it was ruinous to a man's "*reputation*" to write a book, and then deny its conclusions, nevertheless, this is what Dr. J. B. Dods has done in acknowledging himself a *Spiritualist*. Therefore, this announcement so natural in the order of things and so long expected by the friends of progress, will doubtless be received by the theological and worldly wise, as another manifestation of human weakness and inconsistency, for any and all reasons will be given for his change of opinion, except the true one, so fearful are the many of the authority of facts. As however, he has lately defined his position, we will insert so much of it as will enable the reader to understand his present faith and philosophy. Writing to the *Spiritual Telegraph* he says:

"The theory advocated in my book, I grant has been extensively received by the Christian community, and indorsed by many of the ablest divines in this country who have addressed me upon the subject. The book embodies, as your paper last summer admitted, the only plausible theory by which Spiritualism can be assailed. The grand principle of my book I consider sound, and have never been successfully assailed. I admit throughout the book, that there are certain facts stated by Judge Edmonds and others, which, if real, my philosophy does not cover; and I there say, "Convince me of Spiritualism, and my philosophy (that is, so far as it goes,) is still true. I shall in this case move my position one step farther back, and contend that Spirits act through the cerebellum (the back brain) of the medium, to produce any communication to mortals." If this be not so, then in what sense can he be a medium? for "*medium*" only means an individual through whom the Spirit acts or communicates. Spirits certainly do not act through the cerebrum (the front brain) which contains the reasoning faculties, because immortals do communicate what lies far beyond the grasp of the medium's reason and understanding. Let a few things be struck out of my book, and it embodies what is now my philosophy of Spirit manifestations, or even of the inspiration of the prophets. My book contains a new system of mental philosophy, unless as Professor Bush in his review of it says, I have been in some points preceded by Swedenborg. But I have never read his works, nor borrowed an idea from them.

Yes, I am a Scripture SPIRITUALIST; and let not my friends, for one moment, suppose that I renounce the Bible. I am aware that by this avowal, I shall receive cool treatment from many friends, and expose myself to public ridicule by many of those whose confidence I have long enjoyed. I retired from the lecturing field about five years ago, except to deliver an occasional lecture, and hence am not in a condition to defend myself against promiscuous newspaper assaults, for I have no time to write. Let not my silence, therefore, be construed into an inability to defend the position I have taken. I desire merely to enjoy my faith undisturbed, as I have no wish to meddle publicly with Spiritualism, or to hold any private letter correspondence upon the subject.

I would give my reasons for embracing Spiritualism, and state my whole experience; but as it would require a full hour's reading, I have no time to attend to it. And indeed I must, for the present, be excused, as the facts of my experience are in many respects too startling—too wonderful for human credulity. I do not decline on account of any fear that I cannot meet the objections of the opposers of Spiritualism. I feel myself fully able not only to do this, but to satisfy any clergyman that he must be a Spiritualist, or deny the existence of God and divine revelation."

[For the Christian Spiritualist.]

## NOTES BY THE WAY.

NO. XXII.

*DEVELOPMENTS IN THE DATENPORT CIRCLE.*

NEW YORK, Dec. 29, 1855.

BROTHER TOOHEY; My past epistles have been from the country to the city of New York. By the way of change, I now write from the city for the pleasure of my country friends.

I arrived in this city last Friday, (21st,) where I have been most cordially welcomed by a host of kind friends. On Sunday last I was privileged to address a large audience in the Stuyvesant Institute, where I shall again officiate on the next Sunday.

On the day of my arrival, the remarkable mediumistic family of Davenports, from Buffalo, held their first circle in this city, and gave a variety of very satisfactory demonstrations of a physical character; according to the testimony I have received from many witnesses. But, according to my custom, I speak of nothing but that which I have seen, heard, or felt; and those things which have been satisfactorily addressed to my senses; *I know*, and of them *only* will I now speak.

On the afternoon of last Monday I visited the rooms in which the demonstrations were being given, and met a number of ladies and gentlemen; I suppose forty or more, who were on the same errand. I was seated on the extreme left of a line of spectators, having on my right and in front a raised desk like the front of a pulpit, in front of which stood a table. In this position I was out of the reach of any arm which might have been extended towards me in front, and none could possibly pass before me near enough to touch without coming in contact with my feet or cane, which were extended for that purpose.

Before the commencement of the manifestations by the Spirits, the two media took their seats on either side of the table placed in the centre of the room—the company being seated around the room, which was large. The lights being then extinguished, after a few minutes the strings of a guitar were struck, producing the full and successive sound of every string; then followed in like manner a large banjo—and these, while being struck, were passing around and across the room with lightning speed, sometimes over our heads, and sometimes near the floor, passing so near to us that the wind arising from their movements might be distinctly felt. Then followed a tambourine, which flew about the room, being rattled and thumped in a most terrific manner; bells were rung, and violins thrummed, and these all at once passing and repassing in the wildest confusion, producing a perfect Babel of discordancies.

In the height of this confusion, fearing that something might come in contact with my head, I put up my hand to protect it, when immediately the tambourine was rattled against it—the head of the guitar pummeled me in the side, and the finger of a child, four or five years old, seized the fourth finger of my left hand, which, as I have said, was beyond the reach of any person whatever, and shook us violently. The testimony of my extended cane satisfied me that no human being could have done it, and there was no person in the room who could have had so small a hand. After this, the Spirit produced a shrill whistle of a most unearthly character.

On the evening of the same day, I was present again, when the same manifestations were again witnessed. On this occasion, Spirit illuminations were seen; and the Spirit officiating spake with me and others through the trumpets provided for that purpose. On the following evening, I again attended, in company with my brother, and again all the former manifestations were repeated, with others which I will now relate. On this occasion the media kept talking, that all might be satisfactorily to locate them during the evening. At one end of the room, which was, I judge, about forty feet long, was placed an oval mahogany stand having a marble top, on which was placed a drummer weighing not less than fourteen or sixteen pounds. This was moved from the place where it was lying, and placed on the knees of myself and friend who sat next me; the stand was carried to the opposite end of the room, and the marble slab laid gently on the head of a gentleman who sat on the opposite side of the room to that on which I was seated. This was *expeditiously* done, and the most acute listening could not detect a footfall, which must have been the case had the media been tempted to perform the feat, both of them being heavily shod. Toward the close of this sitting a luminous star was formed, apparently, to me, about the size of a walnut. This flew about the room gracefully curveting from one extreme to the other, and again the whistling was repeated, louder than on the previous occasion, and instantaneously from different parts of the room, and always from above our heads.

The Spirit calling himself "John King" had appointed a meeting for me on the following evening, which I attended. I carefully examined the room, and satisfied myself that *none* were present but myself and the two media, who are lads about fourteen and seventeen years of age, respectively. The doors were then locked. Two tables were placed side by side in the middle of the room, and I assisted to lay the instruments, &c., *under* the table upon the floor. The room was lighted by two lights, so that I could clearly see every part of it; and, with the room thus lighted, we sat down at the tables—myself on the west side of them, and the two lads, one on the north and the other on the south.

*All our hands* were then laid upon the table, and during the manifestations given in the light the hands of the lads were not withdrawn for a moment from my sight. There was not the slightest movement which the most skeptical could have taken as the remotest indication of a disingenuous purpose. Thus sitting, the instruments began to move about and thump against my legs, and presently one of the tin horns was thumped upon my knee several times. I enquired if the Spirit wished me to take it of him. The Spirit responded by three raps, signifying yes. I then placed my hand under the table, and the neck of one of the horns was placed in it, and grasping it, it was left with me; after a few moments it was taken from me. Then, on the east side of the tables, which was not occupied, the banjo, having a neck about three feet long, was held up as far above the edge of the table as it could be, allowing only sufficient room for a good hand hold, at its extreme end. It was then moved backward and forward from north to south. This manifestation was repeated several times. A large tin speaking-trumpet, *about* two feet long, was several times thrown up from beneath the table as much as four feet above its top; and the two violins were lifted up in the same way as the banjo and laid on the table; and the necks having been put under the table, the bodies being above, they were again laid hold of by the Spirit, and deposited on the floor, beneath the tables.

After this, the various instruments, comprising the banjo, two violins, tambourine, and two horns were successively placed in my hand and played by me on the table. Thus ended the manifestations in the light.

The Spirit then requested that the lights might be extinguished, which was done—the instruments lying on the table, and the lads and myself sitting as before. At the Spirit's request, each of the media laid the front of the fingers of one hand on the backs of the fingers of his other hand, so that with my right hand I grasped the two hands of the medium on my right, and with my left the hands of the medium on my left, and these held firmly during all the following manifestations. There followed first the thrumming of the musical instruments lying on the table; the banjo raised and its neck rested upon my shoulder, the body resting on the table; the violins were rested on my arms; the tambourine was rattled first around my head, and the parchment then thumped repeatedly on my forehead for the space of half a minute. Then the large speaking-trumpet was raised, the large end placed upon my breast, and I heard a voice speaking therefrom, saying, "There, doctor, what do you think of that?" I expressed my gratification at the manifestations given me; and held a connected conversation with the Spirit; the horn being sometimes at my left breast and sometimes near my left ear. Then the horn was raised above my head, and my head repeatedly struck with the round part of the bell of the horn, and so hard that I began to think I might receive a hurt; but on this thought passing in my mind, the horn was lowered in front of my face, and the voice said, "Don't be frightened, Doctor; I won't hurt you." It then repeated the knocks on my forehead, and then again the horn spake and said, "I could knock your head as hard as I please. If any skeptic were here, do you think I could knock it into him, so that he would believe?" I replied, as I believed the truth, that I certainly thought there was no doubt of it.

I have another meeting appointed before I leave this city, of which I will, when it has transpired, give you a statement.

Farewell to my friends for another week.

Yours, for Truth and Humanity.

JNO. MAYHEW.

From Graham's Magazine.

## SPIRIT LONGINGS.

BY A. FLOYD FRAZER.

I feel within my self-consuming breast
Some haunting vision of the vast unknown—
Some power prophetic, that with strange unrest
Peers thro' the curtains of the empyrean zone,
Where higher Essences pervade alone
The unblighted realms of an Eternal Sphere;—
Where skies expand o'er which no storm hath blown,
And airs mellifluous float so sweetly clear,
The soul deplores its dust, and mourns its bondage here.

In that far world, unclouded and serene,
Are homes—shadow'd on our Spirit-sense—
More bright than those of earth have ever been,
That dwell all deathless in the wide Immense;
Their gorgeous home no mortal eye hath seen—
Its pillars rise beyond the farthest star—
Perennial flowers and fields of fadeless green—
Lie couched in endless bloom; where naught can mar
Their beauty—where no fierce conflicting passions jar.

The mind's creations are its laws of life—
Its latent life—expressed in living forms
Above all mutability, and rife
With power defiant of terrestrial storms:
Oh, how my longing Spirit glows and warms,
Amid the shrines of Memorabilia of Time,
And yet, in view the pale of dread alarms,
When far beyond the city of her native clime,
She reads inscribed temples rise, eternal and sublime.

Anticipative times, when thro' the misty veil
That lies obscurely o'er yon peaceful goal,
Some gem of love those kindly spheres exhale,
Fills the heart, and burns into the soul:
Oh, love whose soft and fond control,
Will Dante's mind to an immortal bride;
Thy love which, though dark billows madly roll
Around us on life's ocean tide,
Are fixed and star-like shines; our true and earnest guide.

Thy ecstatic and Elysian shore,
Where fain the heart hath wish'd—the mind hath sought,
Exists in bright reality, sublimely more!
The great mysterious, with which is fraught
The future Life, shall there be told and taught
To being ones, and read by kindred eyes
Forever; no Change, nor Death, nor aught,
Shall wean from breaking hearts those gentle ties—
The purest, deepest, of our being's mysteries.

Long have we pant against those mortal bars,
That hold my Spirit in their hard embrace,
And caroll out upon the lonesome stars,
The burden along the solemn aisles of space—
Long for my kindlier home; where I shall trace
The radiant paths seraphic steps have trod,
And meet once more—ay, fondly—face to face,
(Beyond this cold alliance with the sod.)
The loved of yore—the early lov'd of God.

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From the Boston Transcript.

## THERE IS NEED OF LIGHT.

There is need of light! there is need of light!
To scatter the gloom of Error's night;
To pierce the dark and devious ways of ours,
Where the weeds are many, and few the flowers;
Since the partisan's oath and the bigot's zeal
Weight down their creeds by the aid of steel.

Since the banner of Peace is trailed in dust,
And the cannon thunders for Power and Lust,
And the orphan's cry and the widow's wail
Mingle in the wave, and shriek in the gale;
Since Right is crushed by the heel of Might—
There is yet in the world a need of light.

Since the rich man closes alike his door
As does he out, to the plea of the starving poor;
Since human beings are bought and sold
To gratify the feverish thirst for gold,
And the Bible is quoted to prove it right—
There is need, O, is there not need of light?

Need of a light like that which shone
From the mount and cross, and where the stone
By the watching angels was rolled aside
From the grave of the risen Crucified!
A light such a light to burn and glow
Like Christ's, in the hearts of all below.

Portsmouth, N. H., Nov., 1855. A. L.

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For the Christian Spiritualist.

## LETTER NO. 4.

TO THE REV. MR. TUCKER, OF THE CHURCH OF THE HOLY CROSS, OF TROY.

Brother Tucker: While I think of it, I will make a request. I have written to the editor of the Times on various occasions to reprove him for his unhappy faults, but without any perceptible effect. Now, I wish you would admonish him primarily of the evils of intemperance and falsehood. Deal gently with him, and remember that "all flesh is grass."

I pass over a large portion of your sermon which is merely a rehash of what the Jewish Church said about Jesus and his apostles, and what the Romish said about Luther and his followers, and what the English Church said about George Fox and his followers; and what has been said by the popular church of every age, of every religious reformer who had moral courage enough to throw off the shackles of priestcraft, and take another step towards God and truth:

Now I quote "As patriots then we are impelled by the strongest and purest motives, to uphold in word and deed, the laws and institutions of our Lord Jesus Christ.

*Friend Tucker*, it is not the man who boasts of his patriotism who is foremost in the hour of peril, when his country needs his services. It is not the man who boasts of his religion and traduces the character of his neighbors in the same breath, who is the real christian. To illustrate, let us suppose a case. Suppose, for instance, there was an editor of a daily paper in Troy, who took great pains to collect and publish the sermons of sectarian clergymen. Suppose that one day he gave a sermon from father Havermans a puff, and the next day, a sermon from Dr. Baldwin a puff, and the next day, a sermon from the Rev. Mr. Tucker a puff, and about twice a week he denounced Spiritualists as infidels to religion who sought to strike down the press and the church, and overthrow society. Suppose after all this, that it was well known to the public, that this same editor was an atheist, and had to be assisted home not far from Thanksgiving night, mentally oblivious. That he called a post on River street "a d— Spirit rapper" because it refused to shake hands with him. Suppose this, I say, would the public be under any obligations to believe the man was a christian, simply because he used the same language in his editorials in reference to Spiritualism that sectarian preachers use in their sermons on Thanksgiving days? Would not the public be more likely to say, "like begets like, and a man is known by his affinities. But what is patriotism? When associated with Christianity as a finality, it seems to be badly out of place. I understand a patriot to be a man who loves the particular country and people where he was born in preference to all others. And in reference to this, you say in your sermon, "the best christians are the truest patriots."

I had supposed that a christian was a love of all mankind, but it seems I was not correct.

Now, friend Tucker, I will make a few remarks on your sermon as a whole, and leave it. Taken collectively, it is a weak and abortive attempt to frighten a few women and children with the idea, that the country is about to be ruined by infidels. In your dictionary, the word *infidels* applies to all, who do not work in sectarian harness, and according to the census of 1850, it includes four fifths of the population of the country. Admit then for the sake of argument, that sectarianism is christianity, and that all outside of it is infidelity, then we are an infidel nation. Such, indeed, by your definition is the case. The commander of the armies of the American revolution was an infidel. The framer of the declaration of independence was an infidel. The man who drafted the Constitution of the United States was an infidel. The convention that ratified that constitution was infidel to the letter, and by its vote suppressed an attempt to engraft an established church upon that constitution. A majority of our Presidents have been infidels. A large majority of our legislative bodies, both state and national are infidels. A large majority of the legal and medical professions are infidels. The officers of the army and navy are nearly all infidels. And yet the legislative bodies referred to enact laws and keep them in force to protect your church and every church in the country, including the Jewish Synagogue. If you want to know in what estimation the sectarian clergy are held by Congress, look at the contempt heaped upon the remonstrance against the Nebraska bill, signed by three thousand clergymen. I mention this as a circumstance, not that I endorse it, for I honor the men who signed that remonstrance. I am willing to give the church its full, utmost right in the social, moral, and political progress of this country. But it claims the whole. I demur, for I know it is a false claim.

Now, my friend, if this infidel nation can be converted to the dogmas and doctrines of the church, and made any better by it, it is very desirable that it should be done. But is there any prospect of it? Has not the church had time to accomplish this object? Can you see that your system of teaching is making any progress in that direction? Take the whole population at the beginning of this century, and ascertain the relative proportions of professional christianity and so-called infidelity, and then follow the ratio of the decrease of one and the increase of the other, and you find that in the same ratio, the end of this century will find America destitute of a church. Now what is to be done? Allow me in kindness to tell you that your present mode of treating sick souls will hasten the end. I admit that the system of theological training has been modified in the last ten years. I hear nothing now about infant damnation, and I get very little brimstone, except from my Methodist friends. But, after all, the clergy do not come up to the Spiritual wants of the men and women of this generation. You say in substance to the sick soul what the doctor said to his patient: "I have bled you ten times and you are no better, now I will physic you ten times, and if you are no better then, I will see what is to be done." That is the way you do business, Brother Tucker. Like the old fashioned doctors, who continue to use the same drugs to cure disease and kill rats, you undertake to heal us with Spiritual medicine, that is loathsome to our palates; and, consequently, you are preaching to old women and young children; you are not preaching to the energetic men and women of this generation. I doubt not that there is a class of mind that can be benefitted by your preaching. But when any of that class become Spiritually unfolded to a higher plane they will leave you; and if you follow and denounce them as backsliders, you excite their combativeness and drive them further from you. St. Paul was a backslider; so was Luther, so was John Wesley. "There's a divinity that shapes our ends, rough hew them how we will. A watchful Father is providing for the wants of this generation. While the greater portion of the clergy of the popular churches are blind to the glories of the New Dispensation, its preachers are coming out from the field and the workshop, from the classes of the faculty and the bar, and a few of them from the school of divinity. We say to the clergy everywhere, "let us reason together." But you stand behind the imaginary sanctity of the sacred desk, and remain silent to discussion, while we are proclaiming the truths of Spiritualism in the streets of the city, and the highways of the rural districts. You give the people a right to infer that you are afraid to encounter us. If you ever intend to meet the case, you must come out from the pulpit or permit us to come into it. The pulpit needs greater attraction than it has had for some time, for the greater part of the enquirers to Jordan do not go there to get a guide board.

There is a wide difference between faith and knowledge. People who live on faith, look for evidences of immortality among the ruins of antiquity. I cannot help loving the man or woman who dwells with rapture upon the characteristics of the great medium of Nazareth. And when I know that the high Spiritual aspirations of such persons are dragged down to earth by doubts at times, I cannot forbear pointing to the promises and commands of the carpenter's son. But they have been instructed to believe that the tests and Spiritual gifts were promised only to the early christians. Very well; then the commands have no force, after the close of the Apostolic age. "Go ye into all the world and preach the gospel to every creature." "And these signs shall follow them that believe," &c., are all done away together. The priesthood of the so-called christian church are preaching without authority in that case, and it is not to be wondered at that not one of them can meet the first or last test of christianity.

This is the way we have been educated. We are told that angels visited this earth a great while ago, but they come no more. We are told that "God is the same yesterday, to day, and forever, without any variableness or shadow of turning," and we are told in the same breath that God once spoke to his children by inspiration, but now He is silent.

Brother Tucker, christianity without proof is christianity without life. It is a mere corpse at best. And the materialism of this age is no marvel when the priesthood discredit the "ministration o angels," and put limits to christianity, by limiting its evidences. It is a strange state of things when the professed ministers of Jesus, are so material that they cannot credit the existence of any Spirits but devils, unless they are dressed up with flesh and bones.

Spiritualism, with all its attendant phenomena, is less inexplicable than the theories that have been arrayed against it by its opponents. And by the side of these is the additional inexplicable fact that the self-styled priests of God should continue to follow in the footsteps of their predecessors of all ages, nations, and religions, by opposing every thing that is not recorded in their confession of faith. We have seen the clergy of this country standing up against Phrenology, Mesmerism, and Psychology. And yet all these things are now known as sciences. But a few years ago, Dr. Dods and Professor Grimes, two adepts in mesmerism, were denounced from the pulpit as impostors. Now these men are laboring to discover *how much* of Spiritualism is mesmerism, and they are looked up to as the champions of the church by the very men who denounced them eight years ago. I have seen a whole platoon of clergymen in the Tabernacle in this city, sit with open mouths to hear Dr. Dods explode Spiritualism. The doctor had not forgotten the opposition he once had to contend with here when lecturing on mesmerism, and he took advantage of the opportunity to repay it with interest.

I am your brother, S. M. Peters.

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For the Christian Spiritualist.

## HIRELING MINISTRY.

I use this Quaker expression because it seems to me to express better than any other the idea I wish to present. Though I do not mean exactly what they mean by the word.

It has become so universal a reproach against all Reformers, and lately against Spiritualists, that they are "making money" out of their doctrines, that it seems necessary that those who have "testimony to bear" to what seems to them the truth on the subject, should speak out. Not so much on account of those who are disposed to cavil, for these will find or *make* occasion enough always—the eye that is awry will always see truth perverted—but on account of the "little ones" who may be "offended" by these things.

When Christ sent forth his disciples to "preach the gospel to every creature" the directions he gave them should be earnestly considered with reference to our own times, and our own evangelists. "Carry" he said, "neither scrip nor purse." "Take no thought for the morrow," is the general instruction he gives all believers. Still he has distinctly given us to understand that those who go forth preaching the word freely to men, have a right to expect from the love and fullness of those they preach unto, a full supply of their temporal wants. The system of preaching for a stated salary has evils innumerable. Among these, the most prominent is the temptation it offers to many who are deficient in physical energy to meet the demands of active labor or business, to take upon themselves the office of minister of the gospel, while they are utterly unfitted Spiritually for such an office, and spend a dull inefficient life in vain endeavors to perform its functions. Thus has tameness and externalism crept into the church. Where men should have found, where they looked to find the living oracles of God, they found dead forms, where they asked bread for which their Spirits hungered, they received a stone.

Another evil, not so much felt in this country, where Church and State are happily divorced from their unholy marriage, as in other lands where the Church has political supremacy, is the corruption and avarice it has introduced among those who should have exemplified in their lives those sweet christian doctrines of unselfishness and charity which they were exalted to teach. The extent of this evil, external history vainly essays to portray.

He who gives himself to mankind as minister of the holy things pertaining to eternal life, must needs sacrifice earthly possessions. [*Sacrifice* did I say? he must be so filled with the better things of Spiritual life, so fed with heavenly mana, so refreshed constantly with the new wine of the Father's kingdom, that he shall desire nothing that earth can give beyond the mere means of sustaining physical life and strength. These he *must* have, or his work will not be perfect; a starved and undeveloped constitution is a poor medium, for it is through ultimates that man can most successfully communicate with man. So soon as he begins to covet more than this, to hanker after the "fleshpots of Egypt," we may be sure that the divine afflatus has ceased to fill his soul with its former unspeakable fullness.

"Many wages to the extent of keeping your worker alive, that he may work more," says Carlyle, "is indispensable." Also "the wages of every noble work do yet lie in Heaven or else nowhere." This is the truth, for his *reward* should no man look out of the sphere of his own labor, especially if he be the minister of Spiritual things, will his reward be Spiritual and not external.

No true medium of divine love and wisdom can ever sell his gift for money. By this, we do not mean that he cannot *live* of his gift, for we believe it is right that men should live of their labor whatever that may be; but no true bearer of the vessels of the Lord, will ever take them in one hand and balance them against gross dust in the other, no matter how much that dust may glitter to dazzle the external eyes. Therefore, it pains us to see how in every new development, there are men, who will seize as a new commercial idea the wisdom that comes from above, and begin at once to endeavor to buy and sell "the gift of God for money."

Dost thou need Spiritual consolation, my lowly brother, my suffering sister? Sad for thee, if the only password to this is "money." Sad for thee, if thou must buy the air thou breathest, the water that quenches thy thirst with *money*. Sadder yet, O hungering and thirsting one, if the Spiritual bread and wine be locked up in coffers, whose only key is *gold*. Ah brother, ah sister, it is not so! Be thou sure, that he who offers it thee on these terms, gives thee "that which is *not* bread," and "that which satisfieth not." Know that for thee, there is enough in the storehouse of the great Provider, and that for the simple asking, it is thine.—Some meek and lowly one stands ready, couldst thou find him to minister to thee of the divine consolations. Some almoner of Heaven will freely fill thine open palms with that which he himself has freely received.

This gospel, Spiritualism professes to teach.—Most inconsistent then would it be for it to encourage those who seek to enrich themselves out of it, either by preaching its doctrines, sitting as mediums, or healing the sick. Yet the preacher, the medium, the physician must *live*, "that he may work more." The true preacher, he who devotes his life to the ministry of the word, will desire nothing more than this. He will not wish to lay up for himself nor for his children treasure on earth, knowing by actual experience, how much better and richer, and far more enduring treasure is laid up in the Heavens for those who desire it. And not only for the future is it laid up for him, but he has it *now;* his Spiritual life is daily sustained, adorned and increased by it—it is his *from everlasting*. To such a man, external wants will be few and easily supplied. He will not despise the body and its needs, knowing that it is according to Divine Order that he should preserve it as the "earthern vessel" in which is held that inestimable treasure of immortal life which it is his mission to dispense among men. He will use his externals as not abusing them, so that they may be healthy mediums of his internals.

"The love of money is the root of all evil"—why? Because money is gross dust, on which if the heart be set in whatever form, it will be assimilated to it. Therefore too, "ye cannot love God and Mammon." Because God is the innermost, and Mammon is the outermost, and these two cannot be worshiped together—"ye will hate the one and love the other." And if we believe in God—in the Eternal Love—and that to become one with that Love is the greatest destiny man can attain unto—how can we regard the "dull material accidents of this sensual body" otherwise than as temporary means of that body's existence? And if in the Spiritual life we look forward to when the body shall be laid aside as no longer fitted to our use, we hope to enjoy the living goods of which external riches are the correspondences, how can we insanely hug the shadow, while the substance courts our embrace? The true prophet—the heavenly minister, will not look for his reward in the external things of time, he will value too highly the gifts of God to suppose they can be bought with or sold for money. Hear Carlyle:

"My brother, the brave man has to *give* his life away. Give it, I advise thee,—thou dost not expect to *sell* thy life in an adequate manner? What price, for example, would content thee? The just price of THY LIFE to *thee*—why, God's entire creation to thyself, the whole universe of space, the whole eternity of time and what they hold; that is the price which would content thee—that, and if thou wilt be candid, nothing short of that! It is thy all, and for it thou wouldst have all. Thou art an unreasonable mortal, or rather thou art a poor *infinite* mortal, who, in thy narrow clay-prison here, *seemest* so unreasonable! Thou wilt never *sell* thy life, or any part of thy life, in a satisfactory manner! Give it, like a royal heart; let the price be nothing; thou hast then in a certain sense got all for it!"

A Mammon worshiper can never be a Spiritualist. He may call himself so, as it has been usual for sensual and grasping men in all churches to call themselves Christians; but he cannot be one really, because to be a Spiritualist requires that a man should live within and above the material and natural. Practically, and in regard to our physical wants, money does avail much, indeed little else seems to avail as the world now is, but we are not always to live in the external, we shall need no more than will safely carry us to our journey's end, and O, how joyful to know that in the land to which our steps are tending, the bright Morning Land which is so near, the distinctions of *mine* and *thine* will no longer exist, and all we need for our development or our delight will be given us as freely as the sunshine and sweet rain are given to the flower.

If there are among us now those who make merchandize of Spiritualism, it is nothing new.—Religion has long been made merchandize of by men whose only idea of the worth of anything is the number of dollars it will bring them in. With such we have nothing to do. They cannot injure the true cause in which we are engaged, for God's truth will prevail in spite of all men can do to hinder it. The *earnest* souls who seek truth will not shrink from investigating it, because some of those who profess it, pervert it to their own selfish uses. There are those to whom they can turn for true light, men of pure and holy lives who have given themselves to the cause as media, and who will not wait for a fee before they will open to others the door of the Spiritual realm.

Above all, should every man who would know the things pertaining to his own Spiritual interests, seek to open his own interiors to influx. We are all designed to fulfil some mediumship; there is not one of us who might not learn more through his own opened interiors than through all that others could communicate. The time will thus come when no man shall have need to ask of another concerning the things of God, for all shall know him from the least even to the greatest! And knowing Him and his depths of Love, men will realize that it is indeed "more blessed to give than to receive."

Undine.

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For the Christian Spiritualist.

## REFORM REPARATIVE TO ORGANIZATION.

When want is provided for the soul is satisfied but when unprovided for, the soul becomes unhappy. This statement becomes obvious truth, when we contemplate the effort made to adapt man to organizations and organizations to man.

No organization has ever yet met the wants of the human mind, for the wants and necessities of man's intellectual, moral, and physical natures, must be *all* met and answered, ere he can be made contented and happy.

Hitherto only one of these natures has been recognized and *partially* sustained in organizations, *especially* devoted to the development of man.—Other organizations have diverted attention to this or that want of the human mind or body, while a third selects some other fragment of the soul, and makes it its hobby. These organizations, in their present condition, could not effect the object in view, because each one is defective in itself, and at issue with its neighbor.

A proper combination of these *three*, however, based upon progression of the whole, would ultimate in unity and mutuality, and devevelop a fourth nature in man—*i. e.* Spirituality. As it is, the Spiritual being stinted, stints the *whole*, and *vice versa*. This, in a measure, is natural, since no ONE organization has yet taken into consideration the wants of these four natures in man; and, therefore, could nat combine nor concentrate effort for their education. How, then, can an effective organization be developed and secured? is a question of primary importance to all, who may be hoping and working for the good time coming. We suggest that each individual commence and *reform* one, and but one, until that one is so emphatically reformed as to feel and say in all he or she does,

"Here Lord I give myself away, it's all that I can do," and continue to *do* until the "deformed is *transformed*" by "renewing of the mind," and making whole the man.

When the Spirit is entirely given up to the Lord or to truth, there will be a fitness for organization which will make institutions permanent and lasting. Organizations founded on any other principle, must sooner or later cease to be operative for good, and thereby necessitate the formation of others, which will more thoroughly embody and express this principle. These changes will be necessary until the *Golden Rule* is thoroughly understood and *practically* lived to the full *extent* of its significance.

Let *Reform* then commence at *home*, and it will soon make itself felt; for it will seek to organize in educating and harmonizing society's members. In this private and public manifestation of the soul, the missionary spirit of Diffusion, is recognized, while *centrality* or the soul's needs is cared for.

The home idea of culture or self-reform, *must* expand and ultimate in universal self-hood and general reform.

Let each individual, therefore, know how to *love* himself or herself, ere they attempt to teach mankind *how* to love one another. Let them understand *individual* wants, and they will soon comprehend *collective* needs. If they know not this, they are poorly qualified to advise others as to the nature or source of happiness. Let all, then, learn to discriminate, that they may be able to "judge with a righteous judgment;" know "good from evil," and separate the one from the other, by the *direct* and constant application of truth.

And let it be observed in these efforts, that "*haste* is not *speed*," else we may forget the admonition—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." E. G.

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## NEW PUBLICATIONS.

A Lecture on the Spiritual Philosophy.—*By a Grateful Convert. Philadelphia: Published by* Samuel Barry, *No.* 221 *Arch street*, 1856.

This is a popular effort to meet the surface issues of the times, while vindicating the moralism and catholicity of true Spiritualism. The writer is earnest in his advocacy, as a convert should be, without evincing much disposition to quarrel with his religious neighbors. To the advanced Spiritualist there is little in the lecture to interest beyond an honest acknowledgement and warm appreciation of the life-labors and gospel-teachings of Jesus, as they blend with and give full character to the Spirit manifestations of our age. Nevertheless, few will read the lecture without having their Spiritual natures quickened and their religious instincts awakened, so ever present is the earnest, emotional pleadings of the writer. As a logical effort it is defective, because too diffuse and general—as an *appeal* for tolerance, charity, and a more Spiritual civilization it will be read with pleasure by every lover of progress. The lecture is well printed and well adapted to the eyes, the type being large.

Putnam's Monthly *for January* 1856, *New York*, Dix & Edwards, 10 *Park Place*.

To the curious in literary matters, the opening article in this number is worth double the price of the pamphlet. It is an earnest, eloquent, and laborious application of the method and logic of Straus to the "plays" of William Shakspeare. It will bear reading a second and third time, as there is something in it "surpassing show." We hope the articles will be continued, as we should like to see what sort of a "tale," metaphysical skepticism—"would unfold" about this, the greatest of the world's mental idols. One thing, however, is obvious, whatever becomes of Shakspeare and his "many sidedness," the literature and philosophy of history will be all the gainer from the investigation.

"The Ghost" is a long and interesting story for Christmas, with a moral, we should like to see extensively practiced. "The Virginia Springs" is "*concluded*." "Prescott's Philip the Second" outlied and reviewed. Mrs. Child's "Progress of Religious Ideas," commended, and "Calhoun on Government" is analyzed and corrected. Beside these articles, which form the *solid* reading of this number, there is poetry and fiction for those who seek the narrative and fanciful. The editor as usual is at home with his "Notes."

Blackwoods' Monthly Magazine, *for December*, 1855. *New York:* Leonard Scott & Co., *No.* 79 *Fulton street*.

This number can hardly fail of interest with the student of history, as some of the papers are rich in suggestive hints and critical explanations. "Zaidee, a Romance" has arrived at "part the last." "Simony and Lay Patronage, Historically and Morally Considered," is a long and a strong article. "Illustrations of Herodotus" is full of suggestive hints on geography and travel, and other departments of external learning, relating to ancient history. "Modern Light Reading" is a critical paper on "Art," but discriminating, if not catholic in its appreciation. "Courtship Under Difficulties" is a "humorous history" for the times. "Our Rural Population," and the "War," and "The Death of the Rev. John Eagles," brings us to the "Index," and the close of the volume.

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## PLAIN REFLECTIONS FOR ACTUAL NECESSITIES.

Young men, who, to dress well, eat well, drink well, and ride well, run in debt for these enjoyments, can apply this to themselves. Richelieu was a great Cardinal, and Bulwer occasionally speaks the truth:—

"You have outrun your fortune;
I blame you not, that you would be a beggar—
Each to his taste! But I do charge you, sir,
That, being beggared, you would coin false moneys
Out of that crucible called debt. To live
On means not yours—be brave in silks and laces—
Gallant in steeds—splendid in banquets—all
Not yours—ungiven—unherited—unpaid for.
This is to trickster, and to filch
Men's art and labor, which to them is wealth,
Life, daily bread—quitting all scores with 'Friend
You're troublesome!' Why this—forgive me—
Is what—when done with a less dainty grace—
Plain folks call—theft!"—*Exchange.*

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## MISS KATE FOX.

FREE COMMUNICATIONS.

It is with pleasure that the Society for "The Diffusion of Spiritual Knowledge," informs the public of the return of Miss Fox from her summer tour in Canada and the West, as she resumes her labors at the Rooms of the Society, subject to the direction and pay of the same. She will in this, as in her former engagements, sit, without *charge to the public*, for the benefit of Skeptics or such Enquirers as are *not* yet convinced of the reality of Spirit-intercourse, and know not the consolations of Spirit Mediation.

Hours, from 10 to 1, every day, *Saturday* and *Sunday* excepted.

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of *converting the skeptical*, rather than to contribute to the *pleasure* of the *Spiritualistic believer*, and it is expected, therefore, that those who are converted will not *occupy the time of the Medium.*

This *change* is warranted not only by the experience of the past year and a half, but suggested by the consideration, that those who may wish communications from their Spirit friends can, and should, avail themselves of the services of other Mediums.

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## ANGEL FRIENDS.

Floating on the air of evening,
Breathing in the morning prayer,
Hear I oft the tender voices
That once made my world so fair;
I forget, while listening to them,
All the sorrows I have known,
And upon the troubles present
Faith's pure, shining light is thrown;

Soothing with their magic whispers,
Calming all my wildest fears,
Thus they bring me sweet submission,
Peace for sorrow, smiles for tears.
Bless you, angel friends, oh never
Leave me lonely on the way;
For your gentle teachings ever
Meekly will I watch and pray.

From the Yates County Whig.

## THE ANGEL OF DEATH.

"Go forth," said the heavenly Father,
To one of his seraph train,
Go forth on an errand of mercy
To the world of trouble and pain;

Loose the galling fetters
That bind the weary and worn,
And bear to their glorious mansions,
The souls that for bliss are born.

And away from earth's noxious vapors
Some buds of beauty bring,
To bloom in the heavenly garden,
'Neath the smile of perpetual spring.

And the angel, with wing resplendent,
Went out from the heavenly band,
'Mid a chorus of joyful voices
Resounding at God's right hand.

In the street of a crowded city,
An old man, weary and poor,
Hungry, sick and sorrowing,
Sank down at a rich man's door.

Sleep weighed down his heavy eyelids,
And feebly he drew his breath,
As beside him with looks of compassion,
Alighted the Angel of Death.

Then he thought of the years long vanished,
The lovely, the lost and the dear,
Till, borne on the wings of sweet visions,
He woke in a happier sphere.

There were none on earth to sorrow,
That the old man's life was o'er;
But myriads bade him welcome,
As he neared the heavenly shore.

Slowly night's gathering shadows
Closed round a mother mild,
Who, tearful and heavy-hearted,
Bent over her dying child.

Fevered and restless and moaning,
On his little bed he lay,
When the bright-wing'd Angel drew near him
And kissed his last breath away.

So softly the chain was severed,
So gently was stayed the breath,
It soothed the heart of the mourner,
And she blessed the Angel of Death.

For she knew that the soul of her darling
Had gone to his Father above,
Clasped in the arms more tender,
Than even her fondest love.

And so on his errand of mercy
Did the heav'n-sent messenger roam,
Gath'ring God's wandering children
To their eternal home.

Those only whose souls were blighted,
And withered by sin and shame,
Saw no light in the path of the Angel,
And knew not from whence he came.

And those only who close their spirits
In wilful blindness here,
From the light of God's nearer presence,
Need shrink with distrust and fear. ANON.

## TYPES OF MANKIND IN THE NINETEENTH CENTURY.

The spice that seasons the following, may prevent some from relishing the dish, but we think *none* can be injured and all may be benefited, who will study and contrast the pictures it contains.

Besides, it is nearly time that the mental characteristics were studied and classified, for until *order* and practicality is given to our popular ethics and every day philosophy, we can hardly expect other than extremes in character, misconceptions of the *nature of things*, and alienation and antagonism between Science and Theology, Business and Religion. It is for you to say, reader, to which "class" *you belong*. We copy from the Buffalo *Republic*.

Every age in the history of the world has something peculiar to itself. Man is a being so wonderfully and curiously contrived, and endowed with such a multiplicity of powers, that he seems capable of assuming new and antagonistical phases during every century of his existence. If we were to erect a stairway, commencing one step above the brute, and reaching up to angelic powers, on each step we should find some specimen of humanity, standing as a representative of some peculiar phase of his race. Commencing at the bottom and ascending a few steps, we come to a phase of mankind which swallows with *unsatiated voracity*, all sorts of humbugs, quack medicines, licensed pills, and "lying vanities." This phase embraces the "many," the "million," the "gulled and gullible,"—those who float loose and careless on the tide of life, and who will give more and spend more time and money to be cheated and fooled, than they will to be instructed and benefited. These have little or no thought or desire to contemplate the *real and substantial*—the "stubborn things of life," but are content to mix in with the overwhelming flood of *fiction*, trash and false philssophy, which are sweeping through the land, and have well nigh inundated it. Anything extraordinary, unaccountable or marvelous, is seized upon with "itching ears," and open mouth, and swallowed with as little taste and as great *voracity* as that unclean bird, the ostrich, devours everything which is offered it to eat, not being able to distinguish between a loaf of bread and a dish of tenpenny nails.

Reason does not appear to exercise any authority in deciding upon the question between truthfulness and the *appearance* of truthfulness. Whatever is presented from the rostrum of the public speaker is received as truth, especially if it partakes very much of the marvelous. The door of reason seems to be closed, and whatever is *offered* is received on the *outside*, without being subjected to its crucible. No wonder then that strange sights should be seen, strange sounds heard, and strange philosophy promulgated. The *supernatural* element in the human constitution has never been entirely dormant, but has never manifested more signs of life and activity than at the present time. The common things of earth and ordinary phenomena, are entirely inadequate to satisfy the demands of this progressive age. *Feelers* are sent out, and along this mundane sphere until its borders are entirely crossed, and a sort of railway communication established with the *extra* mundane. This seems to be doing an active business at the present time, if the number of communications sent, and the *weighty* matter therein contained is any evidence of the fact. It is now quite as common to have a fresh arrival from the *extra* mundane, as to receive a message through the telegraph.

All this is quite startling, and yet well enough when we consider that this *age of progress* demands it. When these demands are satisfied, and the "sober second thought" returned to men, the fantastic clouds of this phase will move off, and give place to something of a *mundane* and substantial character. As we ascend a few steps, we come to another phase, representing the business men, the mere worldlings, the "middle ten," the "money changers," those who, having eyes yet see not, and ears yet hear not, only those things which in their estimation will increase the number of those golden eagles which are to glitter through the interstices of their long silk purses. With this class the improvement of the mind, *as mind*, or the investigation of the *cause* of the appearances and phenomena by which we are surrounded, with a view of arriving at *general laws* and the perception of *truth* are matters of secondary consideration, of minor importance, and in no case allowed to intrude upon an hour or a moment of time, which might be devoted to the interest of the "almighty dollar."—Their whole mind, body, intellect, seem to be absorbed in schemes of pecuniary gain. This class are unapprochable upon every other subject, save that of their own interests. A barrier is set against the approach of everything except that, which in some way, is connected with the accomplishment of their own selfish purposes. They make themselves rich in dollars and cents, but poor in moral excellence. They roll in magnificence and wealth in the tangible commodities of trade, bnt are lean and poverty-stricken in the refinements of physical and moral science, and destitute of a knowledge of the actual condition of humanity upon the earth.—Ask of these the comparative value of state stocks and bank bills or the best mode of employing capital, and they can give you a ready and intelligent reply, but ask them to inform you of the organic structure of their own bodies, and they have no ready or intelligent answer. Ask them the *price* of tape, ribbons, or calicoes, and they can tell you, but ask them of the chemical processes resorted to to impress calicoes with its various colors, figures, &c., and the answer is on a page in the book of knowledge which they have never read.

Ask them which is the best market to purchase goods in, and which is the cheapest, safest and most expeditious route of transportation, and they are capable of giving a ready and correct reply; but ask them how the power of steam is generated, and mechanically applied, to move the boats and cars which convey their merchandise, and you have approached a subject which their intellects have never grasped, and which their minds would take no pleasure in contemplating. They seem not to apprehend that there is in scientific researches an nnfolding of the vast powers of the human mind, a nobleness and an exalted pleasure which far outweigh all mere questions of dimes and dollars. That lofty and disenterested enjoyment which the philosopher derives from contemplating the order and harmony of nature, and the simplicity, regularity and perfection of the laws which control the universe, are entirely unknown to these worldly and selfish men.

Ask the fashionable man who is put up by the tailor, and finished off by the barber, or the flaunting, gossiping, novel reading lady, to inform you of the latest fashion or the most genteel table talk—the dress and carriage of those who attended the last fashionable party, or what took place at the Theatre, or the merits of the last novel, and they will be able to tell you with ease and fluency; bnt ask them to inform you of the organic structure of the body, or *what* the peculiar office of the heart, lungs and liver—ask them to describe the operation of the digestive, respiratory and circulatory systems—ask them to point out the peculiar office of the nerves and muscles, and you have propounded interrogatories which they are unable to answer—you have introduced a subject which they have never contemplated, and about which they are entirely ignorant.

As we ascend the stairway we come to another type, which represents man in a "higher and a holier mood, in search after truth *for the sake of truth*, and advanced to the *harmony* of truth in the operations of Nature's unerring laws, enjoying an intellectual entertainment, to the grandeur and nobleness of which, the aristocracy of wealth and fashion can furnish no comparison. It was said in olden time, that "Nature abhors a vacuum." It may now be said that Nature delights in equilibrium. The class of which we spoke in a former number was on the extreme of the credulous and fictitious. The class to which we now refer is on the opposite extreme. This is a wise provision to secure a proper *balance*. Were it otherwise, the whole human family would shoot off into the extreme of the marvelous, the fictitious and gossiping nonsense, or into the opposite extreme of cold and rigid scientific analysis. A portion of humanity being on the opposites an equilibrium is preserved and a constant tendency towards the *centre truth* obtained. It is truly astonishing to witness the steady and certain revolution in private opinion and public sentiment, which inductive science and critical analysis are making upon political and theological questions.

It is no longer possible to conceal the fact, that the dark curtains of the past are drawing aside, and "light, more light," is bursting in upon the world! Truth *is* asserting her supremacy over tradition, ancient fastenings are cut loose, false philosophy and *superstitious* doctrines are discarded, intolerant views abandoned; while scientific analysis and inductive reasoning—bold and adventurous—ride most triumphantly upon the wave of victorious thought! With this class the present is an extraordinary time. *Intellect* is traveling up the "hill of science," and plucking unfaded laurels from the brow of *fundamental truth*. The powers of the elements are seized by the grasping hand of man, and nature herself, as it were, forced to yield her choicest secrets to the mandates of science. Invention succeeds invention, truth follows truth, improvement presses upon the heels of improvement, and discovery succeeds discovery in a rapid succession of *new facts*.

The philosopher seems to be drawing large and fresh draughts from the perennial springs of inspiration. The fountains of the "great deep" of mind seem to be broken up, and streams of light through original channels are pouring in and flashing up, to cheer and guide the philosopher onward. No other age has been equal to the present. We live, as it were, in two worlds, heirs to the knowledge of all ages—in possession of the past—and *present* with the future. The wheels of universal Providence are moving onward with an irresistible momentum to develop important changes in the political, social and religious aspect of the world. A deep, mighty and irresistible under-current is running at the foundation of society, impelled by the higher instinctive impulses of mankind; and on this current, ignorance, superstition, intollerance and all false philosophy, will be borne like a bubble upon the mighty wave, and dashed to atoms upon the rocks of scientific and moral truth.

To this type of mankind we look forward with *hope*. The effervescence now seen, is but upon teh surface of society, and caused by the deep boiling of this scientific and analytical element. It is the bubble of the ignorant and superstitious. It will pass off in due time, leaving the clear waters of illuminated reason with the stubborn facts of advanced science unaffected by its presence. This is the type through which redemption to the human family must come. It is *few* in numbers, yet mighty in *cause*. Its influence is rapidly extending to the masses. Already has it impressed the idea that there is no monopoly in *thought*—that *all* men, whether born in the garret or in the palace, have the *right* to think, and that the right of thinking also carries with it the right of *acting*. Already has it whispered in the ear of our common humanity that reason is *reason*—and common sense *common sense*—and truth *truth*, whether eliminated from the mind of the ploughman or the laboratory of the titled professor. Already has it given utterance to the sentiment that all men by Nature are endowed with the right of thinking, speaking and acting, and that each must bear the responsibility of the way this right is exercised. And hence immense masses of mind are waking up from the slumber of ages, and are shaking off the tyranny of *forms and platforms*, and are emerging into the freedom of those "whom the truth makes free." Conventional rules, traditional notions and stereotyped logic, will not answer the demands of this type of society. It cuts loose from the coat-tails of antiquity, and launches out into the broad ocean of *investigation*, with the full assurance that it is better to take politics, philosophy or religion *fresh* from the fountain, rather than their contaminated mixture through the traditions of the past. This is a type which we like, because it snuffs the morning breeze of *freedom*, luxuriates in the meridian sun of *reason*, and plays with the evening zephyrs of *truth*.

From the Lockport Messenger.

## IGNORANCE vs. PROGRESS.

BY HUDSON TUTTLE.

Ignorance is the cause of all evil, all suffering and misery—all the misfortunes and agonies men suffer in their ascending lives. We are told that all of these are the results of the providence of God. Strange God, strange action of a God! Man is destined to overcome all the obstacles nature throws in his way. He is adapted to the reception of the truths of the mighty universe and is destined to grasp all the laws of the mystic internal and external worlds. So long as he is ignorant of those laws he must suffer the consequences of infringement. But is all suffering the result of ignorance, or is there some predisposition in man to violate law? Or if he had knowledge could he avoid violating the laws of his nature?—Says an advocate for man's depravity: "A man goes out in a ship, meets a tremendous storm, and is cast on the rocks; if he had been a few miles on either side he would have passed safely through. How could his knowledge avail him?" If he had had a perfect knowledge of the coast, of the weather, and had his ship been perfectly constructed, he would have passed safely. It will be readily admitted that he can become acquainted with the coast, and of the weather, as it depends on fixed laws and certain causes, he can acquaint himself of that. Insects foretell the seasons for a year ahead, burrowing deeper before cold winters; and the squirrel lays up a greater store before a year of frost. These even if led by blind instinct, are influenced by causes with which man has but to acquaint himself, in order to be as thoroughly cognizant of the weather as they. The gnat floating in the sunshine, recognizes the minutest atmospheric change; and certainly man can acquaint himself with the causes controlling them. And of the last, he ever exposes his life for avarice. Ships are not built on the best model for resisting the wars of the storm, but for carrying the greatest burdens, or cutting the waters with greatest speed, and if man refuses to adapt himself to the conditions in which he is placed—refuses to learn the geography, meteorology, and the best architecture, he must suffer for his own ignorance.

The man who wilfully kills another in cold blood, and with premeditation, may be thought free from the plea of ignorance; but, in reality, his ignorance was the cause of his crime. Consciousness was uncultivated; ignorant of the enormity of the deed. Had it been educated, it would have made the mind revolt at even the thought of crime.

So is it with man in every condition in which he is placed. From these, humanity extricates itself at last, and learning new wisdom by its bruises, goes on its way. It wanders about in darkness, guided only by the light of the known through the winding labyrinth of the great unknown. This is the position of man; so far as he knows, he acts to the best of his knowledge; but where he does not know, he may act right or wrong, and by the pressure of his suffering, receive new light to aid him farther on. The known is a drop to the ocean, a moment to an infinity of time; with all our vaunted knowledge we know nothing in comparison with what we might acquire—what we shall in future. We see that the higher man becomes, the more harmonious he becomes, and the less misery he suffers. Hence ignorance is the cause of all his pains and sufferings, all his evils and crimes.

If this is so, and it cannot be doubted, the sphere of every one is plainly marked out, and he is so much a man in proportion as he follows that course. Every one should strive to acquaint himself with the laws of his nature, and the conditions to which he must adapt himself. If he does not adapt himself to surrounding circumstances, most assuredly they will not adapt themselves to him, and he must suffer. It is the duty of every one to learn all he can, and teach others all he can. Ignorance stares us in the face at every step. It howls at us from every gate along our road, and snarls and hisses at everything new the active thinkers introduce. Let us strive to pour so much of our refulgent light into the world that the darkest places of earth shall be elevated.

After these reflections, it is quite hideous to hear reverends, doctors and learned professors, pretending to universal knowledge, and setting themselves up as capable of unraveling the most difficult problems of mind, its action and its causes. Mark this down as an axiom, that wherever and whenever you find a person professing to know the mysterious actions of first causes thoroughly, he is a pretender and a quack. If these only could see their ignorance and the vanity of their pretensions, how insignificant they would appear. Make no pretensions, but go at the work quietly, and with the lamp of reason carefully feel your way through the labyrinths of effects and causes, until you rest far down on the basis of the universe. Then can you speak of the minor effects seen manifest on every hand, and from the mighty generalization, embracing creation in its folds.

BERLIN HEIGHTS, OHIO.

It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life.—*St. John.*

## LAUGH AND BE HEALTHY.

We regret we are unable to name the writer of the following. The philosophy of mirth here presented, has been a favorite "dogma" with us, in *public* and *private*, for years. We give it a place at this time, that it may stimulate our readers to adopt its teachings, and *profit* by the practice during the *coming* year.—*Ed. Christian Spiritualist.*

"Professor Flogel devotes 270 pages to a profoundly philosophical investigation of the origin, use, and benefit of laughter generally, and treats of its different causes and aspects under thirty-seven distinct heads. He is able to inform us how to judge a man's character and disposition by hearing him laugh. The melancholy man's laugh is a poor *hi, hi, hi!*—the choleric temperament shows itself in a *he, he!*—the phlegmatic in a cheerful *ha, ha, ha!*—and a sanguine habit is betrayed by its own characteristic *ho, ho, ho!*"—*Westminster Review.*

Two hundred and seventy pages devoted to laughter! But not too many. As a remedial agent nothing equals it. One hearty laugh every day, will cure each and all who are sick, or any way ailing of whatever, and keep those in health always well! The laugh cure will even beat the water cure, potent as it is. And the two combined, if universally applied, would soon close every apothecary shop, lay every physician, water cure included, on the shelf, and banish every form of disease from among men. All its giggles effectually stir up every visceral organ, churn the stomach and bowels more effectually than anything else can possibly do—hence the easy laughers are always fat, hurry the blood through the system with a real rush, burst open closed pores, and cast out morbid matter most rapidly; for how soon does hearty laughter induce free perspiration, set the brain in motion to manufacture emotions, thoughts, and mentality, as nothing can excite it? and universally practiced would be worth more to the race than if California deposits covered the whole earth! Only when fully tried, can it be duly appreciated. Laughter is life; while sadness and long-faced sedateness is death.

A medical neighbor tells the following: "While on a pic-nic excursion with a party of young people, discerning a crow's nest on a rocky precipice, they started in great glee to see who would reach it first. Their haste being greater than prudence, some lost their holds, and were seen rolling and tumbling down the hill-side, bonnets smashed, clothes torn, postures ridiculous, &c., but no one hurt. Then commenced a scene of the most violent and long continued laughter, and which, being all young people well acquainted with each other and in the woods, they indulged to a perfect surfeit. They roared out with merry peal on peal of spontaneous laughter; they expressed it by hooting and hallooing when ordinary laughter became insufficient to express the merriment they felt at their own ridiculous situations, and those of their mates; and ever afterwards the bare mention of crow's nest, occasioned renewed and irrepressible laughter.

"Years after, one of their number fell sick, became so low that she could not speak, and was about breathing her last.

"Our informant called to see her, gave his name, and tried to make himself recognized, but failed, till he mentioned the crow's nest, at which she recognized him, and began to laugh and continued every little while renewing it, and from that time began to mend, recovered, and still lives a memento of the laugh cure."

The very best application of laughter is in connection with intellect, as in the soul-stirring speech where some public folly or wrong is held up to merited ridicule—the location of mirthfulness at the side of causalty indicating their conjoint exercise.

But whether we laugh wisely or foolishly, at something or nothing, at ourselves or others, let us *ha ha* many times a day, and laugh off many of those ills and petty annoyances at once, over which too many now fret and cry.

The *hi hi hi, he he he, ha ha ha, ho ho ho*, mentioned in the above quotation as signs of character, are all true, but embody only the merest glimpse of those characteristics disclosed by different laughs. Thus continued laughter, continuity and application; while a short *ha ha* of only two ejections, and the first the most forcible, signifies "good on the Spirit," but without consecutiveness. What such can do with a rush, they will do first rate, yet will plod over nothing. Whole souled, spontaneous persons, laugh right out heartily and loudly, while secretive persons suppress their laughter, and hypocrites change their countenance into an unmeaning leer. Warm feeling but reserved persons hold in for a while, then burst into a broad hearty laugh. Such will be cold and stoical on first acquaintance and towards uncongenials, yet warm and devoted freinds when their affections, adhesive or conjugal, are once enlisted. Discriminating persons laugh with sense or only when something laughable is presented; while the undiscerning laugh about as much at what is a little laughable as at what is superlatively ridiculous.

Cast iron conservatives laugh little, and then by rule; and proud aristocrats must keep on a dignified' hard faced look, while true republican familiars laugh freely. Vain persons laugh much, at least with their faces, and at what they have said and done. Forcible persons laugh "good and strong," while tame ones laugh tamely. Some laugh mainly with their faces, others with both face and body. The former is better for health than nothing, yet a thousand times more healthy is the latter.

The old fogy notion that to laugh out loud is decidedly vulgar, especially for a female is simply ridiculous. It is on a par with breathing, thinking, and every other natural function. True, there is a coarse, gross, sensual, and an exceedingly vulgar laugh, yet its vulgarity consists in the sensualism of the laughter, not its heartiness.

## HOW TO MARRY.

The quaint, straight-forward sense of the following, while it can hardly fail of suggesting thought, if read with attention, will, in a marked manner, illustrate the difference between the homely but *honest* counsel of our ancestors, and the namby-pamyism of the present. It is an extract from "*Herman Prudence*," a little volume, printed some two hundred years ago, and addressed to a friend:

"There is one step more to make your life comfortable, and to advance your fortune, and that is well to dispose of yourself in marriage; certainly a business which requireth grave consideration. Ride not post for your match; if you do, you may in the period of your journey take Sorrow for your inn, and make Repentance your host. If you marry, espouse a virtuous person; a celebrated beauty, like a fair, will draw chapmen from all parts. Make choice of your wife by the ears, not the eyes. He that in a choice of a wife doth believe the report of his sight, is like him who telling out the portion in his thoughts, takes the woman upon content, not examining her condition, or whether she be fit for him. I would not advise you to marry a woman for beauty; for beauty is like summer fruits, which are apt to corrupt, and not lasting. Never marry so much for a great living as a good life; yet a fair wife without a portion is like a brave house without furniture; you may please yourself with the prospect, but there is nothing within to keep you warm. *Si vis nubere pari:* those weddings are the happiest where the parties are first matched before they marry. If a man marries a woman much superior to himself, he is not so truly husband to his wife as he is unawares made slave to her portion. Be sure you love her person better than her state, for he who marrieth where he doth not love, will be sure to love where he doth not marry; and love without ends hath no end. Love is the child of Folly; its the strongest of the passions, and often found in the weakest minds. Young men are amorous, middle age affectionate, old men are doting. There is a great difference between a portion and a fortune with your wife; if she be not virtuous, let her fortune be ever so great, she is no fortune to you. Its not the lustre of gold, the sparkling diamonds and emeralds, nor the splendor of the purple tincture that adorns or embellishes a woman—but gravity, discretion, humility, and modesty. A young Lacedemonian lass being asked by an acquaintance of hers, whether she had yet embraced her husband? made answer, "No, but he had embraced her." And there is little or no use to be made of a mirror, though in a frame of gold, enchased with all the sparkling variety of the richest gems, unless it renders back the true similitude of the image it receives; so there is nothing of profit in a great portion, unless the conditions, temper, and humor of the wife be conformable to the disposition and inclination of the husband, and that he sees the virtues of his own mind exactly represented in hers. Choose such a wife as may sympathise with you in your misfortunes, for marriage is just like a sea voyage—he that enters the ship must look to meet with storms and tempests. If you have children, its better to leave them a competent estate with a profession than great riches without it; for in the one there is a place for industy, but the other, like a lure, winning all birds of prey to devour them. He that breeds his children well, though he leaves them little, gives them much. The ancients placed the statue of Venus by that of Mercury, to signify that the pleasures of matrimony chiefly consist in the sweetness of conversation. They who sacrificed to Juno as the goddess of wedlock, never consecrated the gall with the other parts of the sacrifice, but having drawn it forth, they cast it behind the altar, thereby implying that all passionate anger and bitterness of reproach should be terminated from the threshold of nuptial cohabitation. If you will be happy, never have above one woman in your bed, one friend in your bosom, and one faith in your heart."

## HANGING IN OLD TIMES.

A correspondent of the Boston *Transcript* gives the following incidents: While John Hancock was Governor of the Commonwealth, Rachel Whall was hung in Boston for highway robbery. Her offence consisted in twitching from the hand of another female a bonnet worth perhaps seventy-five cents, and running off with it. The most urgent applications for her pardon were unsuccessful. I mention this not to the disparagement of the governor. He doubtless acted from a sense of duty—thinking it best for the community that the laws of the land, however frightfully severe, while they were laws, should be executed. A lad of eighteen years of age was hung in Salem for arson, during the administration of Governor Strong, similar appeals in his favor being considered and overruled. Yet the intelligence and humanity alike of the executive and of the Council, notwithstanding the result arrived at in both those instances, were unquestionable.

Within the same period, a gentleman of this city saw a girl of seventeen hung in London for stealing a silver cream pitcher. Edward Vaile Brown was hung in Boston for burglary committed in the house of Captain Osias Goodwin, in Charter street, and stealing therefrom sundry articles. I once owned a set of the Old Bailey Trials, (1775–1825,) embraced in a series of perhaps fifty quarto volumes. The earliest of these volumes contained the details of the trial of the unfortunate Dr. Dodd, for forgery, whose touching appeal for mercy, here recorded, was fruitlessly enforced by the splendid eloquence of Johnson. In a later volume, long after the commencement of the present century, *eight separate capital convictions are recorded as one day's job* of a single tribunal, the culprits being all boys and girls between the ages of *ten* and *sixteen*, and their offences petty thefts.

One case I remember, of peculiar judicial atrocity. A young girl of seventeen was indicted for stealing a roll of ribbon worth three shillings: "The prisoner came into my shop and bought some ribbon. I saw her secrete this piece also. I personally knew her, and was on the most friendly and sociable terms with her. When she left the shop I accompanied her, and *offered her my arm*, which she accepted. We chatted together. As we reached the corner of a street leading to the Bow street office, I turned toward it. She said she was going in another direction, and bade me good morning. I said to her '*No!* you are going with me! I saw you steal a piece of my ribbon!' She immediately implored me for God's sake to overlook it, and restored to me the article. I said to her that I had lost many things in this way, and was resolved to make her an example—*that I was determined to have her life!*" And he got it. I can never forget how my blood boiled as I read the testimony of this cold-blooded wretch. In view of the judgment of a merciful God, far rather, it seemed to me, would I have been in the place of that poor, frail, erring girl, even on the scaffold, than in the place of her heartless accuser.

I rose from the perusal of those volumes, horror-struck with the continuous record of inconceivable legal cruelty. It seemed to me that the seventy thousand hangings in the reign of Henry VIII were matched by an equally long list of persons *condemned to be hung* in the reign of George III. Since this time much has been done in England by Romilly, Brougham, Mackintosh and Sydney Smith; and as much—perhaps more—by kindred philanthropists on this side of the Atlantic.

## MAN AND IMMORTALITY.

Man is seed, and birth is planting. He is in life for cultivation, not exhibition; he is here chiefly to be acted on, not to be characteristically an agent. For though man is an actor, he is yet more a recipient. Though he produces effects, he receives a thousand fold more than he produces. And he is to be estimated by his capacity for receiving, not of doing. He has his least value in what he can do; it all lies in what he is capable of having done to him. The eye, the ear, the tongue, the nerve of touch, all are simple receivers. The understanding, the affections, the moral sentiments, all are, primarily and characteristically, recipients of influence, and only secondarily are they as agents.—Now, how different is the value of ore, dead in its silent waiting places, from the wrought blade, the all but living engine, and the curiously carved utensil.

Of how little value is a ship standing helpless on the stocks—but half built, and yet building—to one who has no knowledge of the ocean, or of what that helpless bulk will become the moment she slides into her element, and rises and falls upon the flood with joyous greeting.

The value of an acorn is not what it is, but what it shall be when nature has brooded it up, and a hundred years have sung through its branches and left their strength there.

He, then, that judges man by what he can do, judges him in the seed. We must see him through some lenses—we must prefigure his immortality. While, then, his industrial value in life must depend on what he can do, we have here the beginning of a mortal value which bears no relation to his power, but to his future destiny.—*Becher.*

## FOOD THE BEST PHYSIC.

An inseparable attendance on good health is the regular daily action of the bowels; more than this speedily induces debility, less causes inaction, dullness, headaches, fevers, and death.

There is, perhaps, no person living whose bowels are not made free or costive by particular articles of food; the same article effects different persons variously. Each man must, therefore, observe for himself what articles constipate and what loosen, and act accordingly. A world of suffering with multitudes of lives would be saved every year by a proper attention to this simple suggestion; but to one man or woman in a thousand will give it the attention, hence the great mass of humanity perishes before prime.

There are some articles of food which have various effects according to the parts used. The May apple, or "mandrake," is a nutritious *fruit*; its root is cathartic, its leaves a poison. The common house grape is a luscious product; the pulp is a delicious food, and in health should be the only part swallowed; the seeds loosen the bowels, while the skin constipates them. Two or three pounds of freshly picked, ripe grapes, may be eaten daily by a person in good health. The best time for eating them is immediately after breakfast and dinner.

The only safe, as well as the most rational practice of physic is to make our food subserve medicinal uses. Knowing this, a doctor no more takes his own pills than an attorney goes to law, or a divine practices his own preaching.—*Hall's Journal of Health.*

## BURIED ALIVE.

At Florence the cholera carried off *eleven thousand* persons in the month of August, and the population of the city which usually averages one hundred thousand, was thinned down to sixty thousand. The indecent haste with which the dead were buried is illustrated by the following horrible story, told by a letter from Florence in a London paper:

"An Italian warehouse-keeper in Palazzuolo (a faubourg of Florence) was buried for dead in the Trespiano cemetery, with many other supposed corpses, in a common grave. He awoke to a sense of consciousness, and so thin was the covering of the scanty earth above him that he made his way out to the surface. Still weak, he lived for three days on roots in the forest which surrounds the grave yard. At last he recovered strength sufficient to reach his house, where he startled his family, who were in mourning for him. He asserted them that he distinctly felt the bodies of numerous people interred with him moving about. The grave was opened, and it was found that many (in number) had stirred, and several of them had bitten their fingers in agony, and otherwise injured themselves. They were all dead when investigation was made. The utmost excitement prevailed on the subject among the population."—*Exchange.*

## NOT SO BAD AS REPORTED.

As all manner of hard enterprizes and ill luck is *said* to belong to Friday, it affords us pleasure to be able to record the following, as evidence in the defence. We copy from the *State Capital Reporter.*

FRIDAY NOT AN UNLUCKY DAY.—This day, which has been long superstitiously regarded as a day of ill-omen, has been an eventful one in American history.

On Friday, Christopher Columbus sailed on his great voyage of discovery; on Friday, he, the first unknown to himself, discovered the continent of America; on Friday, Henry III, of England, gave to John Cabot his commission, which led to the discovery of North America; on Friday, St. Augustine, the oldest town in the United States, was founded; on Friday, the May Flower, *with the pilgrims*, made the harbor of Provincetown, *and on* the same day they signed that august compact, the forerunner of the present constitution; on Friday, George Washington was born; on Friday, Bunker Hill was seized and fortified; on Friday, the surrender of Saratoga was made; on Friday, the surrender of Cornwallis, at Yorktown, occurred, the crowning glory of the American arms; on Friday the motion was made in Congress that the United Colonies were, and of right ought to be, free and independent.—Americans, surely, need not be afraid of Friday.

THE WILL AND WAY.—I learned grammar while I was a soldier on the pay of a sixpence a day. The edge of my berth, or that of my guardsman was my seat to study on, my knapsack my bookcase, and a bit of board lying on my lap, was my writing table. I had no money to purchase a candle or oil, in winter it was rarely that I could see any light but that of the fire, and only my turn even of that. To buy a pen or piece of paper I was compelled to forego some portion of my food though in a state of half-starvation. I had not a moment of time that I could call my own, and I had to read and write amid the talking, laughing, singing, whistling and bawling of at least half a score of the most thoughtless men—and that, too, in their hours of freedom from control. And I say if I, under these circumstances, could encounter and overcome the task—is there, can there be in the whole world, a youth who can find an excuse for his non-performance?—*Cobbett.*

HAPPINESS.—Happiness is to be attained in an accustomed chair by the fireside, more than in the honorary occupation of civic office; in a wife's smile infinitely more than in the favor of all human beings else; in children's innocent and joyous prattle more than in the hearing of flattery; in the reciprocation of little and frequent kindnesses between friend and friend, more than in some occasional and dearly-bought indulgence; in the virtue of contentment, more than in the anxious achievement of wealth, distinction and grandeur; in change of heart more than in the change of circumstance. A full, firm trust in Providence, more than in hoping for fortune's favor; in a growing taste for the beauties of nature, more than in the fee-simple inheritance of whole acres of land; in the observance of neatness and regularity, household virtues, rather than in the means of ostentatious, and, therefore rare display; in a hand-maiden's cheerfulness, more than in the improved tone of politeness; and in the friendship of our next-door neighbor, more than in the condescending notice of my lord duke.—*Martyria.*